

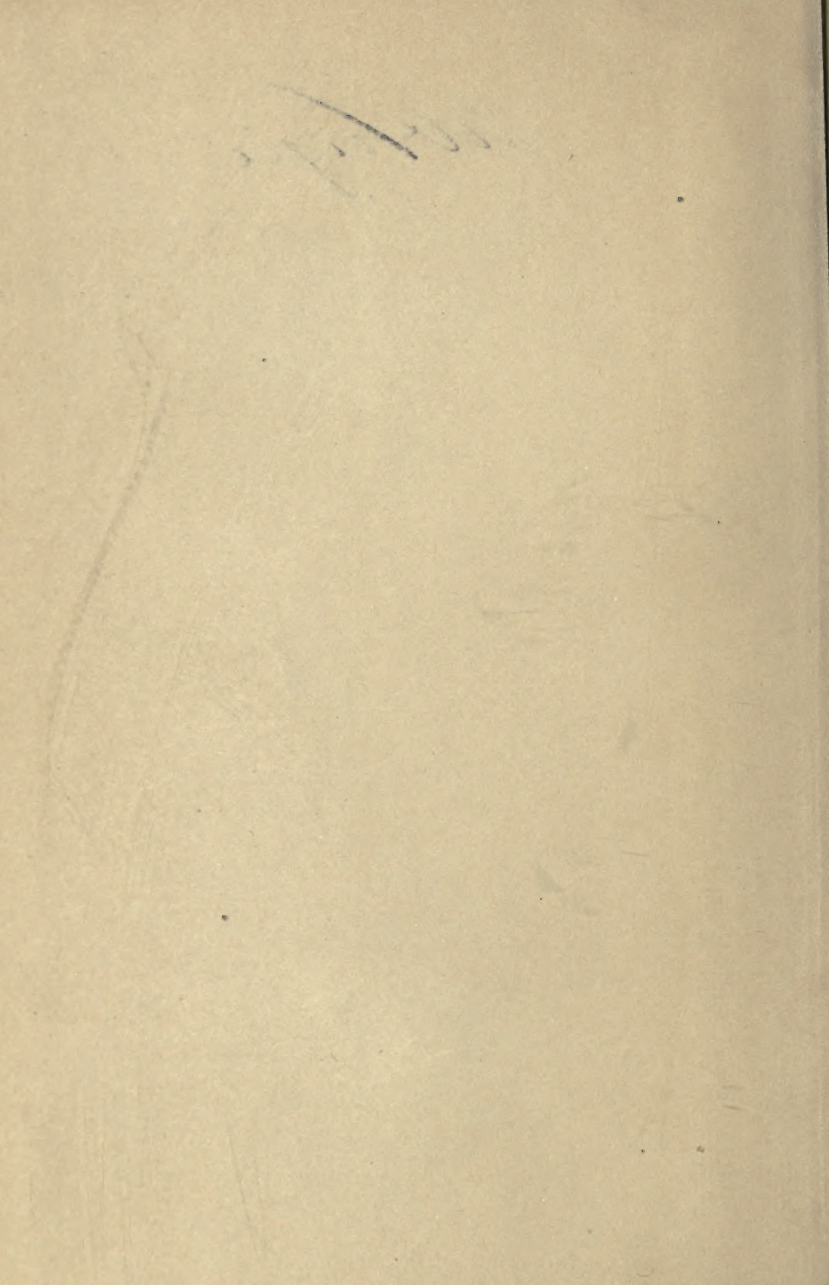
BROTHERING
THE BOY



W. EDWARD RAFFETY

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BROTHERING THE BOY

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BROTHERING THE BOY

*AN APPEAL FOR PERSON, NOT
PROXY, IN SOCIAL SERVICE*

William
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TO
THE MEMORY OF
Father
THE GENUINE BIG BROTHER
OF MY BOYHOOD DAYS;
AND TO MY SON
Gordon
MANHOOD'S LOVING LITTLE
BROTHER

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FOREWORD

MODERN machinery for helping boys is magnificent. It would seem that for every need of the boy there has come into being some organization, club, or class, each calling for specific equipment. In the midst of the dizzy whir of wheels within wheels there is danger that the machinery may be admired and the individual life of the boy forgotten. We have not spent too much money for organization, buildings, and apparatus, but we have given too little consideration to what is infinitely more important, the spiritual force, the dynamic of personality within the wheels—brothering the boy. Without it the best equipment is worthless. More money and time should be given to enlisting and developing leaders and brothers.

The message of this book is an appeal for the supremacy of personality over all organizational mechanism. Brothering emphasizes the person before the policy or program, the master rather than the method, the organizer instead of the organization. There is need of the spirit of the brother, the chum, within the father, the leader, the club director. The book's message is an appeal to the father, mother, brother, sister, friend, to the pastor,

teacher, church, Christian Association and settlement worker, to the boys' club director, the juvenile court, truant, or probation officer, the institutional head—and all other heads and hearts that touch boy life in an influential relation. It is an appeal for person, not proxy, in the preeminent social service of brothering the boy. No Gehazi as hired servant, no dead staff as machinery, can do the personal work that must be done to save the boy. Brothering the boy means the contact of prayerful personality, the stretching of one's spiritual self upon the boy, the brother's "mouth upon his mouth, and his eyes upon his eyes, and his hand upon his hands," that the blessing of life may come to the boy. Here is an appeal for brothering as a paramount principle in all work with boys.

In the following pages the characteristics of boy life are given; certain principles and processes in boys' work are stated; and various types of organizations described—but in and through it all the chief concern is, that the boy may be personally brothered.

The author hopes that this book may make accessible such facts as are necessary to train churchmen and older boys for leadership with younger boys, and to make all lovers of boys useful brothers of boys; and, most of all, that every lad's life may be linked to that Elder Brother who, as a boy, had a chance to grow "in wisdom, and stature, and in favor with God and man."

PART I

BEING A BROTHER TO THE BOY

I

THE ART OF BROTHERING THE BOY

BROTHERING is not mothering or fathering; it is some of each and more than either. Brothering is mother-love plus father-counsel, blended in just the right proportions; to which is added the sympathetic understanding of a real chum. Brothering the boy means standing in his shoes, feeling with his heart, and thinking his thoughts after him. Brothering is summoning every virtue of a strong personality to the service of influencing the boy. It implies an attitude and a relationship possible only to those who deliberately choose to spend strength of soul in elbow touch with a few boys. Brotherhood generically means social and spiritual nearness, mind-to-mind, heart-to-heart oneness. The spirit of brotherhood is the soul of brothering.

Knowledge, appreciation, cooperation, confidence, and love are the five essentials in the art of brothering the boy.

Knowledge. To know the individual boy in the light of a general knowledge of boys and boy life is the first essential; to this subject a whole succeeding chapter is given.

Appreciation. The second essential is apprecia-

tion. Is the boy worth brothering? This determines the whole question with all that it should mean in study, service, and sacrifice. The wise brother values the boy. The writer heard Fred B. Smith, founder of the Men and Religion Movement, say to a conference of some three hundred older boys at Silver Bay, Lake George, Young Men's Christian Association summer camp: "I value more highly the privilege of speaking to you boys, representing as you do the picked fellows from all the eastern States, than any company of men I ever addressed." John R. Mott, missionary statesman, the following day said almost the same thing. The tremendous possibilities wrapped up in one boy challenges the best there is in the best big brother. The boy to be brothered will always respond to sincere appreciation. Honest appreciation calls forth from the boy his best thought and endeavor. The most wayward boy, with little in his life to commend him, nevertheless hungers for the word of real appreciation. When he gets it, it gets him, and his self-respect goes to working overtime. The boy unappreciated becomes indifferent to self, and the very foundation-stones of all virtue are loosened. True brothering means appreciation of the boy's immaturity, handicaps, limitations, and his struggle to find himself and his place in the midst of folks, many of whom do not understand him.

Cooperation. Full knowledge and sincere appreciation are almost sure to lead to hearty and helpful

cooperation; that is, to personal friendship, fellowship, partnership. Cooperation is never in the singular; it must be plural; there are two players in the game, two workers on the job. Boys, especially in the early teens, hate everything that smacks of condescension, patronage, "missionary endeavor." They repudiate the perpendicular; they welcome the horizontal approach. Cooperation that forces itself into the boys' world is not cooperation; it is compulsion and repulsion. The genuine brother makes the boy's interests his interests, and naturally so. He is a good shepherd, and enters the boy's life through the door which the boy himself opens. "He that climbeth up some other way is a thief and a robber," not a brother. The boy fourteen to sixteen years old is in greatest need of sympathetic understanding and fellowship. Commands received at twelve are resented at fourteen. Arbitrary dictation stirs up the worst in him. He welcomes into his life not a commander, but a comrade, one who says and acts, "Come, let us reason together." The brother as father, teacher, or friend must substitute for "do this," the cooperative "don't you think it would be better to do thus and so?" The boy must be taken into account, or he will bankrupt the brother.

Confidence or trust. Understanding, appreciation, comradeship, all prepare the way for confidence. Many a lad, in the normal home as well as in the slums, is hungry of heart for somebody who believes in him. The boy headed toward the juve-

nile court, distrusted by so many, becomes skeptical and hardened. Usually if he is known to be bad, he is thought to be worse. If wrongly and repeatedly accused of cheating, lying, stealing, he may become resentful and get busy. To get the blame of it he may want the joy of it, as a boy, paroled to me, one time implied. Anybody can blame a boy; it takes a real brother to believe in him. If a big brother is dealing with a delinquent boy, he will soon learn that back of the chaotic conduct of the near-criminal, back of the eccentricities and abnormalities of his character, due largely to the pressure of vicious social conditions, back of the very poison of his perverted life, back, back, back—somewhere, is an honor spot, a point of contact, a bit of fallow ground, which the brother must diligently seek and, having found it, tactfully plant there the fertile seed of implicit trust.

Love. Knowledge, appreciation, cooperation, confidence are the four fingers of the brother's hand and love is the thumb which touches them all. Together they lead or lift the lad into the life worth while. Love is essential in brothering the boy. It gives persistency to the pursuit of knowledge, and purpose to the placing of confidence. Love in action means pity, patience, forgiveness, appreciation, compassion, comradeship. It means patience when the boy slips backward; appreciation when he steps forward; pity for his weakness; sympathy with his waywardness; forgiveness for his stubbornness, indifference, and

ingratitude. I shall never forget the expression on a boy's serious face and the words on his quivering lips as he said to me one night in my office, "Mr. Raffety, everybody is down on me." He was fourteen years old, a ward of the juvenile court, paroled to me, and I was doing a little brothering. He was right; everybody was down on him, and had been all his life. Living in the slums of a big, indifferent, wicked city, his father some unknown scoundrel, his mother not a mother at all, just a woman who gave him birth, a homeless lad having to steal or starve, he had traveled a long, hard road from early infancy to early adolescence, with nobody caring to live beside the road to be a friend to him. What he needed that night years ago, and all the time, was a brother to put his arm around him figuratively and actually, and love him into a life of purity and honor.

As these very words were being written, my own lad, tall and growing fast, came to my desk and went away happy with the promise of a bit of tangible brothering. And I thought as he left me, there goes the other lad except for a good home and the years of brothering. Love in the brother substitutes commendation for condemnation, prevention for punishment, and cooperation for coercion. A brother's

Love suffereth long and is kind; . . . envieth not . . . vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not

account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things. *Love never faileth.*

Boy life is a castle. Knowledge may let the brother through the castle gate; confidence may open many a door; but *love* is the key to the secret chamber of the boy's inmost soul. The brother should know his boy; trust his boy; love his boy; know, trust, love, these three, but the greatest of these is love,—and this is the art and heart of brothering.

II

THE ARTIST: THE BROTHER HIMSELF

WHEN earth's day was yet in its early dawning a big brother with awe in his heart inquired, "Am I my brother's keeper?" The modern spirit of brotherhood puts the "I" in this sentence where it ought to be, thus changing the fearful interrogation of the long ago into the loving declaration of to-day, "I am my brother's keeper," recognizing that "now we that are strong ought to bear the infirmities of the weak." The enlistment of busy men of intelligence, vim, and vision in the volunteer service of brothering boys marks an era of real progress in the kingdom of boy life. Such men can render valuable aid to salaried probation officers and other social workers with boys. It is hoped that men in church brotherhoods, adult Sunday-school classes, Christian associations, settlements, juvenile courts, and elsewhere may be helped, not hindered, by the following suggested ideal personal qualifications of a big brother; ideal, but possible, and the boy deserves the best. It is also hoped that fathers may see the importance of their personal service. Normal boys at home, school, church, and club need brothering to prevent them from becoming delinquent.

Description of a successful big brother may be given at a stroke: a genuine Christian, athletic and executive. This does not mean that he must have a big body and a big brain; it does mean that he must have a big heart, also athletic spirit and executive ability. To be most useful the big brother should possess the following characteristics:

Purity. A life free from habits considered questionable is what the little brother has a right to expect. His hero or helper ought to be a real Sir Galahad, one who is earnestly striving to be pure in thought, word, and deed. Any man who assumes to be a big brother to a boy should live a clean, wholesome life for the sake of his chum. The relationship to be ideal must mean life linked to life. No big brother can bring his young friend to a higher standard of morality than he himself maintains.

Patience is a quality absolutely necessary. The big brother who loses his patience loses his boy. The boy who needs most help is the very boy who makes heaviest drafts on patience. The fickleness, falsehood, and ingratitude of some boys try sorely the patience of their best benefactors. In the face of every frailty of perverted human nature the big brother must endure if he would win his boy.

Pliability is a mark of a true big brother; not a vacillating, namby-pamby, weather-vane type of manhood, but the kind that is willing, occasionally, to yield a non-essential point, and make no open account of a trivial mistake. A brother is no less

brave for being considerate of the rights of others. Advertised bravery is disgusting. Inflated dignity will soon be punctured. A boy admires a big brother with a backbone as long as backbone is not worn where breastbone ought to be. A man with set prejudices, starchy temper, and stubborn will, need not apply to a little brother for a job. True courage often wins the greater point by yielding the lesser. Pliability cements the partnership of Brother Big and Brother Little.

Play-spirit is that peculiar something that makes some men natural big brothers, and without which some men never can brother a boy. It is the "boy corpuscle" still in the blood of manhood. It is the thing that makes the busy man of affairs the master, and not the slave, of a strenuous business. The play-spirit is the "meat and drink" of boyhood and the relish and tonic of manhood. A man without it will misunderstand boys.

Comradeship seems synonymous with the idea of real brotherhood. It is that indefinable congeniality, "chumminess" which attracts boys to one another and to an older brother. It is a warm, welcome, winsome atmosphere with which one surrounds himself. The big brother who is a real comrade "keeps open house" to his boys. His heart is a fireside of genuine comfort and contentment. A comrade's character becomes contagious.

Courtesy is always a mark of a true gentleman. A big brother can not afford to be discourteous in

dealing with his boy. A royal grace, its spelling suggests its source, its strength, and its dignity. Counterfeit courtesy is a mechanical conformity to outward form and fashion, a tied-on something, and is repulsive. The boy hates patronage or anything else that looks like it. Genuine courtesy is a natural result of qualities of the heart. Courtesy that counts in making character is not an outfit, but an outgrowth, not stained-glass coloring light, but the light itself. A discourteous big brother will never make a courteous little brother.

Tact. A blunderbuss who assumes the rôle of a big brother to boys will be laughed at and laughed out, or play to an empty house. There must be tact to hold and help boys. Tact means touch, fine sense of fitness, appreciation of situations, seizure of the psychological moment. It is a quality of soul. Some people are born with it, some acquire it by long continuous observation of human nature and human conduct; but no one has it thrust upon him. Tact is the big brother's mariner, who, having chart and compass, reads the signs in sky and sea, and moves in the right direction at the right time.

Teachableness. A bigot cannot brother boys. A true brother is both teacher and pupil, general and private, giver and getter; his eye-gate, ear-gate, and heart-gate are kept open. While "it is more blessed to give than to receive," the big brother in his teaching is taught, in his leading is led, and in his giving receives. If he is wise he often sits at the feet of his

little brother to learn of him. The boy's parents, school-teachers, and chums become the big brother's instructors. He checks up his own knowledge, experience, and results with many other workers in the field of boy life. When he ceases to be learner he ceases to be leader.

Trustworthiness is that sum of virtues which total high enough to gain the confidence of others. The big brother who by his character and conduct wins the confidence of his boy has the battle of manhood-making half won. When the little brother once loses confidence in his older friend, he becomes in turn doubter, derelict, and deserter. Lost confidence means lost boy.

Humor. The boy wears his funny-bone on the outside. One who would help him must have a sense of humor and occasionally a little of the real thing. The boy soon tires of the silly sentimentalist, the frivolous jester, and the frisky clown, but good sensible humor is a dish which he relishes any time. The big brother who knows how to give and take in the game of chuckles not only wins the game, but also captures his boy. The sad and serious soul may have its mission somewhere, but its mission is not brothering boys. The funny-bone is often the nearest point of contact with the boy. It may be the touch-spring that opens his heart.

Honor is the par-value property of the big brother. It is his stock in trade. With it he stands; without it he falls in the community. It brings wholesome-

ness, dignity, and influence to his labors of love in brothering boys. A little brother fairly glues himself to his benefactor when he knows that a promise made means a promise kept to the minute and to the letter. A big brother must be square with his boy. He should make few promises and then keep them as he would a most important business engagement. Like begets like. "Honor bright" is a vow not to be broken. A big brother should be what he wants his boy to be.

Hospitality. If a big brother is a man with a home he should keep a light in the window and let the latch-string hang on the outside. He should often be a host to his boy, and allow him to sit at the fireside and dream himself into the ambition to be somebody. The silent awe of a new and refined environment works wonders in a boy's soul. The little brother ought to be invited to the office, shop, or store for friendly chats. A hike, a ball game, a good entertainment are tangible forms of hospitality which a boy appreciates. Both extravagance and parsimony will be avoided. Generosity pays.

Hopefulness. It is useless for a pessimist to hang out a "Boy Wanted" sign. Of all boys, the delinquent will not apply, for he wants and needs an optimist, at least one who potentially believes in him. No one can brother a boy and nurse a boil at the same time. It takes a buoyant spirit to keep the big brother on the job. Difficult and discouraging times will come when the wheels of progress grind

slowly. Cheerfulness is the oil that conquers friction and makes possible the finished product. Even if the oil-cup does run low, the boy should never know it. Hopefulness is an essential helper in the formation or reformation of boy character.

Sympathy. This quality seems indigenous to brotherliness. 'A brother is sympathetic or he is not a brother. Sympathy enables the big brother to get close enough to his young friend really to know and help him. More attention is given later to this important quality under the subject, how to study boy life.

Simplicity is a mark of a real boy friend,—simplicity in thoughts, words, and habits. The fashionable foibles of some men may be responsible for the foolishness of some boys. Boy delinquency is often traceable to the chaotic ambitions of boys in aping men. One who would brother a delinquent boy ought to lead a simple life, emphasizing the important things for himself and for his boy. This he must do to counteract, in a measure, the frenzied emphasis now put upon certain fads, frills, and fancies. The big brother, who knows the power of example in making character, will be not only cautious and gentlemanly in conduct, but careful and genteel in dress.

Sincerity. Boys love sincerity, they hate sham; they love real worth, they hate pretensions; they love true nobility, they hate assumed aristocracy; they respect religious character, but repudiate

religious cant. "Piosity" is one kind of pie that boys do not like. They buy no wares of a pietistic pedler. The big brother cannot long deceive his boy. Boys have X-ray eyes, and one glance penetrates the tissue-paper veneer of some men. No Pilate can square himself with boys by washing his hands. A man with a secret sin in his life better not attempt to brother boys unless he is willing for them to brother him. Whatever else the big brother may be, he must be sincere.

Sacrifice. The influence of a sacrificial life always counts. When a wayward boy knows that his big brother actually and repeatedly denies himself some piece of business, some personal pleasure or comfort in order to serve him, he is almost sure to respond in some appreciative way. It pays the big brother to be unselfish. If he would rescue his boy physically and mentally, he must sacrifice physically and mentally. The boy's redemption also means soul suffering. The "agony of a Gethsemane's garden" may be the price demanded for the boy's salvation. If so, the Elder Brother who trod the Via Dolorosa to the Cross will give strength to every big brother who leads a little brother to victory by way of the Cross.

There are *five senses* which a big brother should have and develop to as high a degree as possible:

Physiologic sense, i. e., the ability to think oneself into the physiological status of the boy, and if possible to try to understand the physical changes

through which he may be passing. This sense assists the big brother in solving certain perplexing problems, especially of adolescent boys. Many eccentricities of adolescent boys are traceable not to demonology, but to physiology. This sense enables a big brother to be a brother indeed in sympathy and suggestion.

Psychologic sense, i. e., the ability to discover the brain status of the boy, and the mind processes at work which are determining factors in the boy's life and conduct. The psychology of habit alone is a fertile field of study. A brother who lacks the psychologic sense is sure to misunderstand his boy, and therefore use misfit methods. Retail needs often suffer through the use of wholesale methods.

Pedagogic sense, i. e., the ability of the big brother, as a teacher of truth, to get a point of contact with each individual boy so that the advice given may be understood and made a vital part of the boy's thought life. He must know his boy's verdancy, vocabulary, and vision. To ascertain the things that interest the boy, and then move along the line of the boy's experience, carrying new instruction in a vehicle known to the boy, is to gain admission to the castle of boysoul and capture the very citadel for character. This is genuine pedagogic sense.

Sociologic sense, i. e., the ability of the big brother to see his boy as a part of society now, and as a future citizen, one to be related, now as a boy, and

later as a man, to the great social facts. The boy unaided is apt to be lost in the midst of conflicting social conditions, especially in the large cities. The many social forces pressing in upon that one boy's life make it imperative that an older brother with sociologic sense come to his rescue. The numerous destructive and constructive agencies should be known. The big brother's love for his boy will lead him to fight the one and foster the other. Intelligent cooperation in social service is the emphatic need. Many a person, and institution too, will share with him the task and the joy of making manhood. Single-handed, neither the big brother nor the little brother can win out in the struggle for clean citizenship.

Common sense, that ballast of life, enables the brother intuitively to move into the very center of the boy's needs. Of all the five senses which the brother needs, this is the sterling quality which boys look for in a leader. He may be long on physiology, psychology, and sociology, but if he is short on this commodity of character, he will fail. Common sense is the dictionary which quickly supplies the meaning of many a word in the paragraph of boy life and conduct. Common sense holds within itself the primal social virtues of equality and justice. The best brothering demands it.

It is not to be expected that any one big brother will have expert knowledge in physiology, psychology, pedagogy, and sociology, but he ought to catch the

spirit of these, his willing servants, and press them into service, as indicated above. Neither is it at all probable that he will have in full measure all of the personal qualifications above mentioned. If he has a reasonable portion of these, he should invest this capital in some little brother. According to the investment so will be the increase. The ideal set is not impossible; he should strive to reach it.

III

KNOWING BOYS AND BOY LIFE

IN brothering the boy, a thorough knowledge of boys and boy life is fundamental. Knowledge precedes trust, otherwise confidence may be misplaced. While love may be the incentive to know boys, adequate knowledge of boy life means fixed love, and hence fuller knowledge. Spasmodic sentiment may start one out in the service of brothering the boy, but reliable knowledge, intelligent confidence, and genuine love will keep one on the job. A real brother is not a fifty-yard sprinter, but a Marathon runner. In brothering a boy there is no place for the dasher or the deserter. Persistent study is the price which efficiency demands. The brother in knowledge is the brother indeed.

There are several ways of knowing boys and boy life:

(1) Hear lectures, addresses, talks on the subject given at training schools for social workers, Young Men's Christian Association training schools, conferences, conventions, Sunday-school institutes, summer assemblies, and elsewhere. (2) Study the lives and works of the interpreters and lovers of boy life. (3) Study institutions at work with boys, such as

public schools, parental schools, schoolboys' clubs, street-boys' clubs, social settlements, Young Men's Christian Associations, Sunday-schools, churches, junior republics, boy-farm colonies, industrial schools, reformatories, and any other institutions socially serving boys. (4) Study thoroughly the juvenile court and probation system with all allied agencies which cooperate with the court. This study is absolutely essential to the big brother who would do intelligent work with delinquent boys. (5) Study those books, magazines, and other periodicals written for boys which the boys like and read. (6) Study books about boys which present the subject in the light of modern physiology, psychology, pedagogy, and sociology. (7) Study the personality and methods of the successful workers with boys. (8) Study social organizations for boys, not only the ones which interested adults have promoted, but also the organizations which boys themselves make. (9) Study one's own boyhood through memory and the memory of friends. This, however, is not a safe source from which final conclusions should be drawn; not only may memory be treacherous, but one may not wisely generalize from his own individual experience. (10) Study boys themselves first-hand, either through close and continuous observation, or, better still, by actual participation in work with boys. Experimental knowledge is vital. This last method is the important one, and so several pages are here given to its consideration.

The Importance of Studying Boy Life

The agriculturist studies soil for the soil's sake. The boy-culturist should study boys: (1) For the boy's sake; (2) for the big brother's sake to increase his own knowledge and usefulness, and for his own personal good; (3) for the home's sake; (4) for the school's sake; (5) for the church's sake; (6) for the community's sake, that the boy in his relations to others may be a better son, a better pupil, a better man, a better citizen; and (7) above all reasons, for Christ's sake. The greatest study of mankind is man-in-the-making.

What Boy Life Is

It is easier to describe boy life than to define it; and to say what it is not than what it is. Some misconceptions should be cleared away. NEGATIVELY described, boy life is not molding-clay, marble block, nor molten gold. (1) Boy life is not molding-clay, an impersonal, pliable lump of humanity to be shaped on the wheel of life at the will of the potter. The clay has something to say about the shape it assumes. (2) Boy life is not a marble block to be chiseled into the dream of the sculptor. The boy-block is not insensate and irresponsible, but possessed with power to think, feel, will, and act. While some Michelangelo may discover a David in the rough, many a tool, and vision too, will be shattered before manhood's masterpiece is finished. (3) Boy life is not molten gold. We could wish it were.

But the purest piece under the test of years reveals the presence of alloy. The spotless boy of spotless town is a picture only. The white life of the wee lad is all too soon streaked with the soot of society. A boy is not (4) a machine, (5) a monkey, or (6) a man. A boy may be fearfully and wonderfully made, have symmetry, speed, and strength, but the average boy lacks precision, persistence, permanence. A machine is set to perform a definite task, and can usually be depended upon; not so the boy. True he may act like a monkey, and delight in swinging rings and climbing things, but there is more to a boy than the silly and the social side of life. These are the outside. On the inside is the serious and the sensible. The boy is not a miniature man, a vest-pocket edition of a man. He is not even a prospectus of the complete book. He is the book itself, the complete boy; he may be of loose-leaf construction, capable of addition and subtraction, but each book-leaf is boy life, not man life. The big brother must know emphatically that his boy is not a man, physically, mentally, and morally; he blunders if he treats him as such.

POSITIVELY considered, boy life is *life*—plastic, paradoxical, problematic, progressive, and prophetic life.

Boy life is *plastic*, physically, mentally, and morally. It is impressionable, yielding to the superior body and mind of the adult. Therein lies both opportunity and responsibility.

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last,
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day,
And molded with my power and art,
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon;
He still that early impress wore,
And I could change him nevermore.—*Anon.*

Boy life is *paradoxical*, a bundle of seeming contradictions. 'Almost the same moment the boy may be lover and hater, firm and fickle, courageous and cowardly, sweet and sour, as kind and courteous as a Shaftesbury, and as cross and crabbed as a Scrooge; one minute work like a beaver and next shirk like a mule. Bitter and sweet seem to come from the same fountain.

Boy life is *problematic*, full of problems of body, mind, and spirit; problematic because of heredity and environment, because of individual initiative and social pressure. There are problems difficult enough to challenge the biggest brain of the busiest and the best big brother. Such a big brother, even

with little experience, soon learns that work with boys is not boy's work.

Boy life is *progressive*; therefore fresh, interesting, winsome. There are three principles of progress: First, the boy's growth is an unfolding process, i. e., a development from within out. This seems to be a divine law. The serious task is to discover how far the boy has progressed physically, mentally, morally, and then having made this discovery, to fit duty to the discovery made. The second principle is this: there are two forces which determine the development of the boy's life, viz., outer pressure and inner power. The outer pressure, or influence, may be direct through the truth taught or the discipline demanded, or indirect through persons and things. The main exterior forces which give form to the progressing life of the boy are personality and impersonal truth. Environment, law, and the social mind are also determining factors. The inner power is twofold, viz.: (1) receptivity, or the brain power to receive the truth, abstract or personalized; and (2) response, i. e., the power to respond to the truth received. The third principle is, the character formed depends upon the quality of these forces. The outer pressure of law, environment, personality, instruction, and social conditions, all may be high grade, but if the inner power of the boy to receive and respond to outside stimuli is low grade, the character attained will be mediocre. So if the outer influences are low grade and the inner power of the boy is

quick to receive and respond to these, the character will be low. The big brother of a delinquent boy often discovers a shortage in mentality, either to receive or to respond, failure to get the meaning of the advice given or a failure to apply it. This discovery calls for patience and careful adaptation of methods. To raise the quality of the outer pressure and to make the most of the inner power, though subnormal, is the brother's chief concern. There are few boys who will not respond to the better things when once they have a fair chance.

Boy life is *prophetic*. The big brother should know that what the man will be the boy is now becoming, that prophecy unwritten in boyhood will be unfulfilled in manhood. Horace Mann, educational leader, long ago said: "Where anything is growing, one former is worth a thousand reformers." The big brother's task of writing prophecy is both dangerous and delightful. His principal service is formative, not reformatory; positive, not negative, the construction of a program for driving out the evil thought, the evil book, and the evil chum with the good thought, the good book, and the comradeship of his own wholesome life. The prophecy which he, as a big brother, fills full will be the prophecy the little brother fulfils.

Where to Study Boys

The big brother has access to several good laboratories. (1) The freedom of the home gives

boy life a chance to be its unveneered self. No one knows his boy until he knows the home of the boy and the boy of the home. (2) At school the boy shows certain aspects of his kaleidoscopic life not seen at home. As truly as the parent can instruct the school-teacher concerning the boy, so can the teacher the big brother, for the teacher often gets a key to the mystery-room of a lad's life. The boy helper should confer with the teacher, studying the school life and record of his boy. (3) On the street is an advantageous place to see other sides of boy life. The "cabined, confined, and conquered" spirit in some homes and schools may keep down certain peculiar tendencies in the boy. The street is often an outlet for the worst characteristics. (4) The playground, for about the same reason, is a most excellent laboratory. "At play" usually means "off guard," therefore boy nature uncovered. The careful student of boy life will not miss the fine opportunity which a playground affords for the discovery of real virtues and vices. (5) The workshop of the boy, if he works, is a good place for the big brother to get busy. The work done is often the index of the boy's character. The product of the labor is the picture of the life. Unconsciously, the boy puts himself into the product of head and hand. The thing made becomes in a measure the image of its maker. (6) The gang, or crowd, to which the boy belongs, or the club of which he is a member, furnishes valuable data for study of the boy's likes

and dislikes. Such social ties mean "kindred souls," "blended colors," "birds of a feather." In fairness to the boy, however, there is need of discrimination. The gang's vices should not be charged, in total, to each boy.

How to Study Boy Life

Boy life should be studied seriously, shrewdly, scientifically, and sympathetically.

Seriously. The big brother should study boys and boy life at least as seriously as the botanist studies plants and plant life. A successful business man gives serious attention to business and business life and, further, he glues himself to the task of knowing every detail of his own business. A suggestive outline for such an individualized study of boys is given later. No man has a right to assume the responsibility of being a big brother unless he means to study earnestly his boy.

Shrewdly. The wise big brother studies boys shrewdly for at least three reasons. Boys are dramatists, actors; they like to seem to be what they are not. It is difficult to discern sometimes whether the boy is presenting his real self or playing the rôle of another. Boys are also sophists, fallacious reasoners, tricksters. Very often their statements must be shot through and through with the sure lance of logic, to get at the actual truth. Again, boys are concretists. They think, talk, and act in pictures, and in the present. They are phys-

ical, not metaphysical. Theories and futurities are foreign to them. Abstractism is not native to the soil of boy life. The big brother must be shrewd enough to get a line on the real boy before he draws his final conclusions.

Scientifically. As the scientist goes into his laboratory, so the big brother should go into his laboratory of boy life expecting to be accurate, truth-loving, and fact-finding. When he enters he should leave at the door all prejudices, false conceptions, and preconceived fancies. Then, with the spirit of the true investigator, he should study carefully and tabulate systematically the facts found, and these only. Records should be made (see outline given later) of the boy's personal life, home, school, and work life, his recreations, and his moral condition.

Sympathetically. This is necessary, for the big brother in his laboratory may be ever so cold and scientific, and not get the results desired. The scientist knows that the atmosphere of his laboratory must be just right to get the results he is after; even more important is it when human life is being studied. Sympathy creates an atmosphere of receptiveness and response, and gets accurate conclusions. This is why sometimes one person fails and another succeeds with the same boy. Sympathy is necessary because of three facts—impression, expression, and repression. Sympathy enables the big brother to press into the life of the boy his truth and personality, and also moves the boy to press out his real

character. Sympathy substitutes for command and coercion, suggestion. Command and coercion often fail with the adolescent boy, but the power of suggestion is immeasurable. The suggestion may be a simple statement of a fact; it may be a question, or it may take the form of a story. Music, pictures, objects in nature, and the silent example of the big brother may awaken in the boy a desire for the better life.

Outline for the Concrete Study of Individual Boys

The boy's personal life. 1. Name. 2. Age. 3. Physical facts: (1) condition of health, (2) height, (3) weight, (4) incidental points as to color of hair, eyes, and features. 4. Nationality. 5. Physical appetites as to food, drink, sleep, etc. 6. Natural desires for clothes, commendation, play, property, etc. 7. Temperament: (1) sanguine (feelings predominate), (2) choleric (will predominates), (3) phlegmatic (slow), (4) sentimental (quick). 8. Disposition, sad or glad, idle or industrious, fickle or firm, sweet or sour, courageous or cowardly, etc. 9. Personal habits: (1) physical, (2) mental, (3) moral.

The boy's home life. 1. Parental facts: (1) parents living or dead, one or both, (2) size of family, (3) brothers or sisters, older or younger, etc. 2. Dwelling-place: house, flat, tenement; location, sanitation, ventilation; heat, light, etc.; surroundings; rented or owned, if rented is rent rea-

sonable, would change of neighborhood be beneficial to the boy, etc.? 3. Occupation of the father: (1) skilled or unskilled labor, (2) regular or irregular employment, (3) wages, (4) hours, etc. 4. Financial condition of the family: (1) is the income sufficient, (2) is there extravagance, (3) poor management, (4) is there a savings account, (5) is there insurance of any kind, etc.? 5. Family traits: (1) racial, (2) hereditary, (3) what family traits noticeable, physical, mental, moral, etc.? 6. Home occupation of the boy (if any). 7. Home atmosphere, or influence of conversation, books, music, papers, pictures, or the absence of these. In general, is the home influence good or bad? Who of the home exerts the most influence over boy?

The boy's school life (if not at work). 1. Grade in school. 2. Age at entering school. 3. Scholarship record. 4. Attendance record. 5. Deportment record. 6. Studies liked best. 7. If a truant, when and why? 8. Kind of teacher he likes. 9. Teacher's opinion of him. 10. School habits, good and bad.

The boy's work life (if not in school). 1. Age when he quit school. 2. Grade reached. 3. How many places has he worked? 4. Did his schooling equip him for the work he has had? 5. Did he have any practical manual training? 6. Where now employed: (1) office, (2) shop, (3) store, (4) elsewhere? 7. Nature of the work: (1) skilled or unskilled, (2) is there a chance for growth and promotion, (3) regular or irregular employment,

(4) is work machine-like, or is there room for initiative? 8. Wages received: (1) adequate or inadequate, (2) time of payment, (3) use of wages, (4) thrift or spendthrift. 9. Hours employed per day and week. 10. Work associates: (1) men, women, or boys, (2) good or bad influence. 11. The kind of employers the boy likes. 12. The employer's estimate of the boy.

The boy's recreation life. 1. When does he quit work? 2. When is he out of school? 3. How does he use the afterwork or out-of-school hours? 4. What fun does he like best? 5. Personal hobbies, as electricity, collecting, taxidermy, etc. 6. Favorite games and sports. 7. Books and periodicals liked best. 8. Music liked best. 9. Associates in recreation, their habits and influence. 10. Is he a member of some boys' club or other social organization?

The boy's religious life. 1. Is he connected with some religious organization? 2. If so, is the connection vital? 3. Is he engaged in any definite service?

The brother's real task is to know boys and boy life. This general knowledge will help him better to understand his own particular boy. The above suggested outline does not exhaust the field of investigation. Many items of interest will come to the wide-awake person. If the boy to be brothered is almost a stranger, gaining this information may mean weeks or even months of quiet inquiry; if the boy is fairly well known, many questions can be

answered quickly. In either case, a full record is of vital importance. The facts should be reviewed constantly. Parents, teachers, friends will contribute to this record. Tact, ingenuity, patience are needed to secure a life-size portrait of the boy. The boy must be seen from all sides, and by as many eyes as possible. Thus all the brother's helpers will become a hundred-eyed Argus to discover, and a hundred-handed Briareus to serve the boy in this fascinating and beautiful art of brothering.

PART II

BROTHERING THE NORMAL BOY

IV

THREE BOYS BEFORE THE TEEN AGE

MUCH attention has been given to the boy in his early teens, for the big boy is the big problem in the home, the school, and everywhere. The early adolescent is in gravest danger, and therefore in greatest need of the brother who can help. We have rightly massed our forces at the gateway of youth to save the big boy physically, mentally, and morally. However, we should need fewer ambulances in the valley of adolescence if we built more fences along the precipice of childhood. To put off brothering the boy until teen-age trials force emergency treatment is hazardous.

The boy in his childhood needs a brother. The small boy is no small opportunity for a brother's knowledge, interest, sympathy, and love. A penny-investment in him means a pound-return in the immediate present, and enormous dividends in the teen-age future. Childhood days normally are home and school days. If every boy before twelve had efficient brothering, the teen-age terror of the juvenile court would largely disappear. The delinquent boy of the teens who has forced into being the beneficent Big Brother Movement is what he is, almost

wholly, because in his childhood days nobody brotthered him. Even the normal boy from the normal home who has not been intelligently, lovingly brotthered in childhood, has a perilous voyage when he reaches the teen-time sea of stress and storm.

There are three marked stages of childhood, viz., early, middle, and later. The little lad still at home is different from the schoolboy of seven or eight, and the boy of eleven or twelve differs from either. In this chapter we study briefly the personal characteristics of these three periods of development through which the boy passes during the first twelve years of his life. It must be remembered that boys develop differently even in the same family. One's own children must be compared with children from many families in order to get accurate conclusions. Age boundaries cannot be arbitrarily fixed because of underdevelopment in some and overdevelopment in others; characteristics overlap somewhat, but the following seem to indicate normal stages: early childhood (three, four, and five years), middle childhood (six, seven, and eight years), and later childhood (nine, ten, eleven, and twelve years).

The Boy in His Early Childhood

The physical, psychical, and social nature of boys noted in this and succeeding chapters is described in terms easily understood by those who have no technical knowledge of physiology, psychology, and sociology. It is the purpose to be accurate, but not

bookish, and to assist the memory without being too mechanical. Necessarily the statement must be brief, suggestive, not exhaustive. Marked characteristics of the boy three, four, and five years old are:

Fidget; physical restlessness; merry-go-round motion. Going nowhere, but going always. Hundreds of muscles to keep him moving, and not one to keep him still. "Can't you keep still a minute?" No, of course, he cannot; a minute is s-i-x-t-y long seconds. He must fidget to guarantee symmetry in bone and muscle growth. The worst fidget often is the adult who is trying to get the child fidget quiet. Brothering means physical understanding, and provision for physical comfort, and directed activity.

Fancy; uncontrolled imagination. Not much will in it, just flitting about from one thing to another. Vivid and vigorous, but vacillating. The four-year-old child who reported, upon returning from Sunday-school, that "Jesus spit on the ground and made a river and told a man to go and wash in it," had the facts, but fancy did a caper. Fancy in the child must be fed with suitable pictures, stories, suggestions, example.

Frolic; play instinct. Abundant now, but present all through childhood and youth. Natural and necessary to the right functioning of body and mind. The right to play is childhood's divine legacy. Freedom to be a good animal, with wise cooperation and direction, is the brothering needed.

Forwardness; curiosity. Largely physical. Important, though sometimes irritating. First round in the ladder of learning. Without this initial step there is no ascent. Its presence demands patience; its absence excites pity. Kindness bulks large in the brothering.

Frankness; free delivery of the full truth in season and out of season. The small boy's frankness may provoke merriment, shame, or anger. Later he may be close as a clam with his secrets, but now he is frank as an open book. Sincerity, patience, gentleness enter into his brothering.

Fewness; what a limited world in which he lives! Few words, few ideas, few view-points. His interests are circumscribed. He, therefore, often misunderstands the conduct, the counsel, and the commands of his big brother, simply because the brother being an adult moves about in a great big world stretching far beyond the boy's limited horizon. Getting inside his little world, speaking his language, seeing through his eyes—this is true brothering.

Flexibility; in muscle and mind. Pliable more than at any later time. A word, a motion, a look, a thought affects him. A zephyr of influence changes him. This pliancy is a characteristic at once potential with opportunity and tremendous responsibility for the one who attempts to brother him.

Fickleness; inattention, lack of concentration in thought and also activity. Like a feathery atom in

the air, moved by the slightest breath. He demands variety, patience, and a mild firmness.

Feeling; sensitiveness. As the tiny ray of light affects the plate in the camera, so fear, anger, sorrow, joy, sympathy, pity, and love play upon his sensitive soul in rapid succession. He needs freedom from excitement, sympathetic understanding, and the nurture of a quiet, loving personality.

Faith; credulity—elemental, but purest faith. Fairly drinks in facts. Accepts at face value every word of father, mother, teacher, brother. This faith must be nourished by simple, understandable truth, not error, and brothered by degrees into lifelong fidelity to the highest and the best. Sincerity is the soul of the brothering.

The Boy in His Middle Childhood

The normal boy in his sixth, seventh, and eighth years has the following characteristics:

Activity; not fidget, but motion with a will in it. Going, and going somewhere. Not mere twisting and turning. He decides upon things to be done and deliberately does them. At school or home, at work or play, everywhere brothering guides him into suitable and profitable lines of activity, keeping a proper balance so as to prevent underdoing or overdoing.

Acquisition; "a yearning to be learning." Mind and heart hunger for knowledge and power. He is serving his apprenticeship in the use of intellectual

tools which will be needed in gaining all his future knowledge. His hungry senses satiate themselves. In brothering him, the "three R's" should be captured and made the willing servants of the true, the pure, and the beautiful.

Affection; intense loyalty to a winsome personality. Genuine personal devotion to parents, teacher, friend. Loving and lovable. There is a yearning for mutual love, and brothering is its full satisfaction.

Imitation; not parrot-performance, as in younger child, but actual choosing to be and to do as others. The blind, involuntary following of a leader now gives way to voluntary decisions. A characteristic fraught with delightful possibilities, but also with dangerous responsibilities. Conscientious brothering means character building through wholesome example and high ideal.

Inquisitiveness; curiosity fuller grown with good quantities of initiative and persistency added. To the "what" is added the "how." The hook of the interrogation-point thrusts deeper and oftener. In the boy's quest of the unknown is the brother's opportunity. He must be a Baedeker on the spot. Frankness, patience, tact win the day and the boy.

Imagination; controlled and directed to certain ends. No longer flitting fancy, but now the splendid creative power of the awakening soul. The brother uses story, picture, example, first to idealize, then to realize noblest character.

The Boy in His Later Childhood

The boy approaching his ninth birthday, as already noted, comes richly endowed with nature's heritage. During his ninth, tenth, eleventh, and twelfth years he swings into a larger self, adding to his treasures of body, mind, and soul. This wonderful period of his life may be characterized as follows:

Robust time; bounding health. No period before or after, in the whole range of his immaturity, can he enter a better bill of health. Every blood-corpuscle is a cargo of vitality, strengthening him against the testing-time of the early teens. He needs a brother's counsel and protection lest some physical pirate plunder his cargoes, unman his life-vessels, and leave him helpless when the sex-storm of adolescence bears down upon him.

Rampant time—steam-engine, gas-engine—something with pent-up energy. Explosion sure, if no escape-valve is provided. He is quite willing for this energy to be harnessed if only he can select the harness, and, like a fire-engine horse, get in and out of it quickly. Helter-skelter, happy-go-lucky lad. The brother must not take him too seriously. He wants to be let alone at times. He tries to be a good animal, and ought to have the chance. What he needs is not discipline as such, but direction; not coercion, but cooperation; not censure, but nurture.

Reading time. Omnivorous, he eats books—the kind he likes; not dead ones, but live ones. He reads for thrills, not for thoughts. A brother said to a

twelve-year-old, "Henry, what are you thinking about these days?" Henry replied: "Oh, nothing; I'm reading so many books I ain't got no time to think." The boy's book must be like himself—throb with life, adventure of body in deeds of daring, adventure of mind in inventions and discoveries, adventure of soul in courageous self-sacrifices. This very love of adventure, excitement, surprises, may lead to a depraved appetite for the vicious. The brother who cares will gradually substitute for the bad, the wide-awake, red-blooded reading that is good, pure, and ennobling.

Retention time; memory at its very best is on the job day and night. Brain perhaps never so receptive. Many life-impressions, good or bad, are made now. The boy's mental storehouse should be heavily stocked with the choicest literary furnishings. If junk gets in, the brother will tactfully displace it. The brother will not leave the boy to his own choosing or to the pedler of pernicious stuff. If memory is the food of old age, the brother should prevent the devil from placing a mortgage on the food supply.

Reasoning time. Reasoning without much reason. The "what" and the "how" are now reenforced by the "why." "If John does so and so, w-h-y can't I?" The interrogatory hook not only is thrust in oftener, but is twisted about with painful annoyance. Brothering means patience, adroit substitution, or checkmating.

Fact time. He welcomes facts that knock at his mind-door, or slip in at the open windows of his wide-awake soul. If they are slow in coming, he hits the trail till he finds them. He is "fact-hungry." Facts he must have. Facts in land, sky, and sea are his prey. He hunts and hunts till he bags them. The inventor, explorer, scientist are his kindred spirits. He welcomes the companionship of books and big brothers, anything or anybody that helps him in his pursuit. The true brother, while filling the boy's brain-cells with facts, will be finding his heart and pouring into it the great truths that abide.

Finding time; collecting instinct. His pockets out-marvel Dickens' curiosity shop. His home den, if he has one, and he ought to have, is a Barnum and Bailey's menagerie. He may be a seeker after stamps, keys, fossils, bugs, butterflies, or just creepin' things. He is interested in puzzles, enigmas, riddles. Often his "think-top" spins around at a dizzy rate, finding the solution to an intricate puzzle, or the answer to some stubborn sphinx. The brother who is wise will get interested in the things that interest the boy at this time—that's all, but that's enough to win the boy.

Friendly time; fellowship spirit. After twelve for a while he may be secretive, but not so now, if he is normal. He enjoys the friendship of others. He is a genuine good friend, and expects his brother to show reciprocal like-mindedness. The real brother

will not patronize, condescend, or flatter. He will meet his boy on the common level of mutual interests. The brother will not dictate nor drive, but will discover and direct. Natural "chummery" will mean natural leadership. When the boy feels that the brother is a real friend, sympathetically understanding him, brothering is accepted as the natural thing.

Formative time; the habit-forming years. This is the period when the brain is most plastic. Thoughts pass quickly into acts, and these repeated mean habits formed. Good and bad the links are forged, and lengthen into chains of habits. Books and other things, people and ideas contribute the raw material for the character-mill. The brother not only has his own example to consider as he brothers the boy, but a world of facts and forces pressing in upon his boy's heart and brain. As a defender, he will turn his guns on the black vultures of society; as a pilot of the good ship "Boysoul," the brother will steer safely past many a treacherous Scylla and Charybdis.

Fallow time. The springtime for seed-sowing has come. Not only the good, but the bad seed-sellers and seed-givers are legion. Mind and heart soil are just right for the reception of seeds which will later yield a harvest of joy or a harvest of sorrow. The brother's duty is plain, but difficult. He will rout the enemy who would sow the tares, and encourage the friend who would sow the seed worth while.

V.

THE BOY IN HIS EARLY TEENS

IN the whole range of a boy's life the most critical time is the period of early adolescence (from thirteen to sixteen). The big boy problem is the problem of this big boy. This is true from every angle of approach and wherever we find him—home, school, church, club, community.

Awakening time; this is the pronounced characteristic of the early teens. It is the awakening time, physically, mentally, and morally. Puberty time, the only empirical test of the beginning of adolescence, comes for the normal boy between thirteen and fourteen; if precocious, earlier; if retarded, later. It is the time when nature says, "Ye must be born again" physically. The infolded vitality of later childhood now unfolds in the early days of youthhood. Perhaps not so marked as the physical, but just as real, is the mental awakening, the lengthening of the reaches of the mind. With increased physical powers come intensified moral problems. Ethical situations confront the boy almost daily, demanding immediate and individual solution. It is here in these yeasty years of early adolescence that the big brother must be emergency crew at the

oar to save his boy. The efficient big brother, as noted previously, thinks himself back into the dawning days of his own youthhood, into the physical, psychical, and ethical experiences through which he was passing.

These years are also the awakening time educationally, emotionally, vocationally, socially, and spiritually. The educational horizon broadens to a world-wide sweep of interests. Physical desires, appetites, passions stir themselves into a fury. About the sixteenth year the boy begins to realize that he is no longer a boy. He knows he is not yet a man, although he sometimes thinks he is. At any rate, he knows he is headed toward manhood. As a man, of course, he will have a home, and to support his home he must have a business, trade, or profession. He has met the angel of his heart and hearth; no doubt about it. The vocation is sure. But alas for the dream and the dreamer! Manhood's maturity often finds him with another angel and another vocation. But the awakening time vocationally, socially, and spiritually is a glorious time. Brothering the boy through these awakening years means sympathetic understanding, gentle direction, and loving cooperation.

The following are specific characteristics of boy life in the early teens, put in descriptive terms easily understood and easy to remember (if the reader wants technical terms, he is referred to technical sources in physiology, psychology, sociology):

Grow time. Most rapid proportionate physical growth of any period in the whole range of life except during the first three years. Muscles, bones, tissues fairly run a race. The bones win out in this anatomical contest, and so the boy is awkward, the muscles failing to give sufficient support to the bones. The brother who does not understand this physical immaturity of his boy grievously sins against nature. Some eccentricities of this early teen boy should be checked up, not to demonology, but to physiology. In the two or more years of peculiar physical storm and stress, brothering the boy means that he will be prevented from overwork or overplay.

Blow time; in two senses, boasting and fighting. The early teen boy is a braggadocio mainly with respect to physical prowess and achievement. The rapid growth of body, with lack of judgment and general poise, seems to be basal for the pugilistic nature to assert itself. Naturally this is fighting time for boys. The boy may be precocious and get at it earlier. Largely a savage, he attempts to settle his disputes in the primitive, physical fashion. He does not believe in newfangled notions of arbitration. Many a manly fellow has the fight in him, but superb self-control restrains him. The difference between the juvenile court boy and the Sunday-school boy is that the one wants to fight and fights, the other wants to fight and does not for self or social reasons. The brother will not condemn the

fistic instinct, *per se*, but will commend self-subjugation of this savage impulse.

Grub time. Increased growth means increased food supply. The physical engine demands fuel, and plenty of it. Many a mother knows that "a boy is an appetite with the skin pulled over it." When the writer was headworker at Association House Settlement on North Avenue, Chicago, Doctor Coulter's Bible class of the Hyde Park Presbyterian Church, each year gave a big turkey Christmas dinner to boys of the settlement. The song given below, written for the occasion when two hundred boys in the early teens were the guests of the class, shows how the omnipresent, omnivorous biped really enjoys a good feed. Tune, "There's a Tavern."

Whenever Christmas rolls around
The Hyde Park people in our town
Send word up to North Avenue
Just send us down a boy or two.

CHORUS

So we cheer for Hyde Park people,
From the basement to the steeple;
You're the people that we love
to meet, to meet.
We'll glue, we'll glue ourselves
to you, to you, to you;
For we know how to eat, we do, yes, we do.
So eat we all because we love to eat
Until our eating is complete.

Two hundred strong, we heard your call.
Two hundred strong, we thank you all.

We'll let our noise express our joys,
For you know how to feed the boys.

Oh, you must watch us while we eat;
You'll think us hollow to our feet;
Though mountain high the bill of fare,
We'll surely leave the table bare.

Again we thank you ev'ry one;
We thank you for the food and fun;
The time has come to say adieu
Good night, good night, good night to you.

The father of a thirteen-year-old boy, who has an eighteen-year-old sister, watched him stow away a good-sized breakfast, and then said: "C——, last night at the Young Men's Christian Association, Mr. Raffety said boys like you were in the grub-age." C——, as quick as a flash, replied: "Papa, I'd rather be in the grub-age than where 'Sis' is; she is in the garb-age." Wholesome brothering means wholesome feeding.

Snub time. Race prejudice, class hatred, social distinctions have marked emphasis. Boys will snub a boy out of a class or club with no good reason, simply don't want him. The cleavage becomes a cañon, especially among foreign boys in cities. However, among delinquents, the cleavage is more apt to be gang snobbery than racial or religious prejudices.

Heredity time. More than at any other time in childhood and youth heredity asserts itself in body and mind. In this early period of adolescence, when

every atom in the boy's body is being shaken by the new awakening, heredity works overtime. A fourteen-year-old lad had an insatiable and apparently unexplainable craving for liquor. The father's own confession was that he was drunk when the boy was conceived. "The fathers have eaten sour grapes and the children's teeth are set on edge." Heredity's awful handicap was on the lad, and he lost in the race of life. The godly sorrow of the sober father could not make amends. Every child has a right to be well born. Parents should not allow a prenatal mortgage to be placed on their boy. Puberty time is heredity's foreclosing time. Brothering the boy means knowing not only the boy, but his father and also his grandfather, and then serving the boy in the light of his ancestry.

Humor time. This is the fun-mad time. Fun may be the dessert in other years; it is now the dinner, dessert, and all, with many a lunch between meals. The funny-bone becomes the biggest bone in the boy's anatomy. Did you ever notice where a boy's coat wears out? It is the funny-bone trying to get out. The brother should keep his eye on that funny-bone. It is his point of contact in brothering the boy.

Honor time. Love of justice, fair play, square deal, "honor bright," "cross your heart," these express his sense of honor. It may be far beneath the surface in the delinquent boy, but it is there. The brother should never be satisfied until he digs

deep enough to find this solid rock; then, and not till then, can he build enduring foundation and superstructure.

Hobby-riding time. The boy's hobby may be electricity, kodaking, carpentry, taxidermy, wireless, or what not. Sometimes he rides his hobby rough-shod across a well-planned school curriculum and creates consternation at home and at school. Brothering does not force him to dismount, but encourages him to ride on until he has conquered his chosen field. The hobby-horse may prove to be the winged steed of life's best successes for himself and his fellow men.

Habit-fixing time. The period previous was the habit-forming time. The boy now is in the habit-fixing time. This is the big brother's rare privilege to cooperate with him in determining the habits worth while and to help him throw off the habits that hurt.

Hero-worship time. Before the early teens, boys have transitory, indefinite heroes which may be respected, admired, loved, but now the boy singles out, personalizes, and worships his hero. One day he meets his hero, on the street, in a book, somewhere. Thereafter he is a devotee. His hero, in fact or fiction, casts a spell over him and helps to decide destiny. Happy is the brother who becomes the boy's hero.

Bum time. Migratory instinct. Craving for God's out-of-doors. Love of the open. Freedom from

restraint of people, houses, and city streets. The back-to-nature longing. The call of the wild. This is the time when the boy longs to hit the trail and live the open-air life of the primitive man. When he is reborn physically, he is born a scout. Camping, hunting, fishing, hiking, or anything else that gives him freedom for the natural expression of his new individuality, these are his heart-hunger. Supplying or sharing these is the brother's supreme duty and joy. Through these the boy discovers himself, body, mind, and soul. He may not understand the voice of nature as the voice of God, or interpret the message in terms of theology, but to his awakening soul it is life, free, fascinating, and thrilling. The early teen years are the years when boys either run away from home or have the idea without acting upon it. Periodic doses of camping, always under wise adult leadership, will cure the runaway fever in most boys.

Chum time. Consciousness of kind. A feeling of "twinness." Real joy that one boy has when with another kindred spirit. The father who becomes an understanding friend to his small boy will be welcomed in the early teens as the best chum and big brother. Did any boy ever run away from home after having the genuine brothering of a father-chum? Brothering his boy, not money-making, is the father's chief business. What shall it profit the father if he shall gain the whole world of business, riches, and honor, and lose his own boy?

Gang time. Sometimes a premature gang secretes itself and gets busy a year or two before the early teens, but the worst gangs, whose members get before juvenile courts, are made up of boys thirteen, fourteen, fifteen, and sixteen years old. The brother will not condemn the gang instinct, *per se*, but will control and conserve the principle, capturing the leader, and converting the nucleus into an organization of worth. The best brothering is based on a thorough knowledge of the psychology and sociology of the gang. It is a fascinating, fruitful study. The gang is simply self-government gone mad under vicious leadership. The great need is not more police, but more brothers.

Slang time; due to immaturity, love of the sensational, and the desire to be considered original. "Slanguage," not language, is often the boy's vehicle of expression. Unless some school duty sends him into the dry dictionary-desert, he seldom goes. Who ever saw a red-blooded boy poring over a dictionary to get a word for conversation? No, he "strikes 'em right off the bat." The wonder is that good old Noah Webster does not turn in his grave. What should be the brother's attitude toward the use of slang? The brother will not approve of it, but if he is wise, he will not bother it. Let it alone. The boy will forget it unless he goes on to college to get a new supply.

Superselfness time; acute consciousness that a new or enlarged ego is his. What it is he is not

sure, but that it is he knows, emphatically knows. Self is emerging out of the generalities of nothingness into something specifically real. The chrysalis cocoon of childhood is being left behind, and the struggle for "visible," "tangible" individuality is on. Brothering means that nature will be given a chance to unfold without mechanical forcing. Superselfness is absolutely necessary that personality may come into its own. The brother will be patient.

Supersensitive time; sensitive to harshness, misguided discipline, and general misunderstanding; sensitive because of this emerging process; sensitive because awkward. Physical changes in the boy ought not to be dwelt upon in such a way as to cause introspection and morbidity. Promiscuous personal purity talks are pernicious. Mass-meetings are worse than "mess" meetings. One boy may be helped and a score harmed for life. Only a knowing, tactful, loving brother, or wise father, has a right to turn in the light on the sensitive plate of boysoul. Too much light is as bad as no light.

Supersilly time; another eccentricity of immaturity; care-free, fun-loving, irresponsible lad, somewhat like his sister. What should the big brother do about it? Nothing; just enjoy it, or seem to. We leave it to Mr. Kipling to decide whether the female of the species is more silly than the male.

Superstubborn time; will overemphasized, unless he be an exception in the undeveloped will type.

This is the characteristic of boys in the early teens that gives deepest concern to all who would brother them in the home, school, or community. The very faculty which the wise Creator gave with which to fight temptations of body and mind is sometimes misused. The whole vital question of authority in discipline is involved. The brother must know that the boy in his teens is no longer a child. There is more difference between the twelfth and fourteenth birthdays than two years. The fourteen-year-old boy is a far different boy from the twelve-year-old. Up to about twelve years the normal boy will accept authority that comes from above and is superimposed, perpendicular, gained by commands and possibly by force; but the fourteen-year-old is a different boy physically and mentally. He is still ready to accept authority if that authority comes on horizontal lines. What about that stubborn will? Should it be broken, as a piece of chalk, snapped in the hand? Not unless we want to make an imbecile or an anarchist; a broken will may mean a broken home. No, let it not be broken, but bent to the superior will of the brother. Some brittle substances, put into a chemical solution, after a time become yielding. The same Providence that gave the boy a strong will, has also given the brother a certain alchemy of soul, a mixture of patience, sympathy, understanding, love, something which passes from the brother's heart to the boy's, if given a chance, and finally reaches the boy's will and makes it plastic. All this

takes time. A well-trained boy is a will-trained boy. Brothering now means that the brother must be comrade, not commander; director, not dictator, and that he must substitute for arbitrary coercion the compelling power of sympathetic cooperation. True brothering seeks no momentary triumph of physical superiority, which nearly always leaves bitter resentment in the boy's heart, but seeks rather the making of permanent character through years of sane treatment, mutual helpfulness, and unfailing love.

Superlative time; time of the extremist. The boy swings from one extreme to the other. Everything done or described is in the superlative. Both language and "slanguage" are strained to the breaking-point to furnish explosives for his bombast. To put on a reducer may save a fuse, but the brother had better grin and keep out of the way.

Crime time; time of *degeneration*. Juvenile court records and the studies of investigators in the field of delinquency all show that the height of crime among boys is reached between the fifteenth and sixteenth years. This is due no doubt to the general physical and psychical stress of the early teen years. The reader is referred to succeeding chapters on delinquency and reformation.

Conversion time; time of *regeneration*. Not that the spiritual change in the boy's life is confined to these years, or that he ought not to be led to make the personal decision for Christ as Saviour and

Lord of his life earlier, but by conversion time, as here used, is meant simply this: statistics gathered by evangelists of various types, and also by students in the psychology of religion, all agree that most conversions actually do take place between the twelfth and sixteenth birthdays. That they ought to occur earlier is not the question here. Inasmuch as most crime among boys occurs in this period, and most decisions for Christ, the brother's duty is plain, whether he is brothering a delinquent or a normal boy.

BROTHER, SAVE THE BOY

Brother, save the boy—
The boy of the early teens,
Thirteen on to sixteen years,
Land of strange, foreboding fears,
Land of heartaches, sighs, and tears—
Save the boy.

Brother, save the boy—
The boy of the early teens,
Boy no longer, boyhood gone,
Now approaching manhood's dawn,
Adolescent brain and brawn—
Save the boy.

Brother, save the boy—
The boy of the early teens,
Immature, emotions rife,
Choppy waves on lake of life,
Time of stress and storm and strife—
Save the boy.

Brother, save the boy—
The boy of the early teens,
Growing fast and faster still,
Stomach like a sausage-mill,
Lack of judgment, stubborn will—
Save the boy.

Brother, save the boy—
The boy of the early teens,
Love of freedom, love of might,
Love of justice, "honor bright,"
Love of food and fun and fight—
Save the boy.

What every boy of the early teens needs most is to bring his own chaotic nature to Him who in the beginning of all time brooded over a chaotic universe and breathed into it order, harmony, and beauty.

VI

THE BOY IN HIS LATER TEENS

THE boy in his later teens appreciates a brother. This older boy (seventeen to twenty), however, in view of the fact of natural leadership, is himself often a very efficient brother to younger boys (nine to fifteen years old). He is near them in years, interests, and experience. He is more apt to understand them and their needs. As one who may be useful in brothering these younger boys, he is vitally concerned in the message of this book. Groups of such older boys or young men should be trained for leadership with boys in churches and elsewhere. He in turn needs a brother, one who is in the twenties, thirties, or even later years. That brother should understand him. This middle period of adolescence has the following characteristics:

Know time. The knowledge bump is abnormal. It is the "Smart-Alex" period. As far as the boy is concerned, there is no undiscovered land on the globe. Both the North and South Pole float his flag. The awakening self grows into the assertive self. Sometimes his arrogance is equatorial. Often instead of asking questions, he makes demands, or proceeds to tell how it is done. He is a city direc-

tory, a railway bureau of information, and an up-to-date encyclopedia—all in one volume, de luxe edition, morocco-bound, and gilt edge. But with all his self-assertiveness, he is a noble fellow if he has half a chance; and he usually gives cordial response to the right kind of brothering.

Beau time; attraction for the opposite sex. The loyalty to parents, teacher, chum, gang, hero, now in turn, normally, shapes itself into a consuming fidelity to one friend. She is "it," and there is no mistake about it. She is the center of his beams, dreams, and schemes. She is the sun of his solar system without which his life would be eternal night. He looks, labors, and longs for her as the *summum bonum* of the universe. The sum of all virtues, graces, and beauty possessed by the heroines of all literature are only a hint at her perfection. She beggars description in the language of earth, and heaven itself is emptied to do her justice. "Well, no joke, *she is a fine girl, isn't she?*"

Show time; the thrill of dramatics, especially when romance is enthroned. He is long on entertainments, of his own choosing. It is show time any time because it is beau time all the time; and the best show is slow indeed if she is not there to enjoy it.

Go time; if not to a show, then somewhere else. Social gatherings, parties, picnics, outings, excursions—anything which affords a chance to go, of course always with her, if possible. He also enjoys

camping, fishing, and hunting trips with a few congenial fellows.

Adjustment time; physical, mental, and moral. As the early teens were the awakening time, so the later teens are the time of adjustment. Adjustment of the body to its new functions, of the mind to its new powers, and of the soul to its new promptings. It takes a tactful, versatile brother indeed to keep out of the way when not wanted, and yet be at elbow's length when greatly needed. Adjustment time is danger time, and the brothering must be patient and sympathetic.

Argument time; period of doubt. The awakened individuality, self-reliant and self-assertive, becomes both the strength and the weakness of this boy of the later teens. With brain fixed at about fifteen or sixteen, the mental faculties shape and sharpen through this period for many an encounter. For the frankly questioning doubter there is hope, and genuine brothering is possible. For the one who arrogantly pulls himself into a doubting castle and bolts the doors, even the best brothering fails to help. Childhood truths, once straight, begin, in the early teens, to twist into ugly-looking interrogation-points. Fortunate for this older boy if he has a big brother who understands him and who has gained his confidence. The brother who helps most has a big stock of patience, reasonableness, sincerity, and intelligent faith. The brother should be keen to observe that what seems to be a trivial question at

the time may be the small rope which holds the cable which in turn steadies the very anchor of this older boy's soul.

Ambition time; educationally and vocationally. Thirsting for personal aggrandizement, social achievement, and position, the fountains of power are diligently sought. The mature and worthy business and professional man who has drunk deep the Pierian springs is the boy's logical big brother. But any brother who has found a well-spring of success along the road of the boy's ambition is a most welcome guide to this yearning boy of the later teens.

VII

THE BOY'S SOCIAL ENEMIES

NOBODY can brother a boy at any age and be blind to the fact that the boy is beset by social enemies. The succeeding study of the causes of delinquency, the juvenile court, and the probation system, and the whole machinery in modern society at work for the welfare of boys, emphasizes this fact. Joshua-like, the big brother looks out on the Canaan country of boy life and knows "that there is much land yet to be possessed." He also knows that this land of boydom will never be a conquered country until these Canaanite enemies are driven out; not only for the sake of the older boy who has become delinquent, but especially on account of the younger boy who needs to be started right.

Some of these enemies are social evils and some are social tendencies. That the boy may be headed right, the social evils that would head him wrong must be ferreted out, faced, and fought to death.

Social Evils Affecting Boys

Intemperance, whether in the tenement home of the slum, or the palatial home of the avenue, whether the parents drink from the "growler" in the dark

alley, or the cut glass in the private club—intemperance, in any form or anywhere, works incalculable harm to the growing boy. Boys in the country and boys in the city are forced to look into the face of this liquor enemy. He may assume the form of a lawless “boot-legger” or a licensed bartender, make his attack from ambush or out in the open, but in either case the boy has a fight for his life. The slogan of the saloonist is: Capture the boys and we’ve conquered the men. The saloon-keeper, as well as the school-teacher, has become a psychologist, a student of boy life. He, with the brewer and distiller, knows that in winning recruits for the reeling regiment two years in the teens are worth more than the ten of the thirties. The following paragraph from a liquor-dealer’s pedagogy is certainly bold enough to strike terror into the hearts, not only of all parents, but of all lovers of boys. (This quotation is from a speech delivered at a State convention of liquor-dealers in Ohio. Copies in leaflet form can be had of the Anti-Saloon League of America, Westerville, Ohio.)

The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be as empty as our coffers. Our children must go hungry, or we must change our business to that of some other more remunerative. The open field for the creation of appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful,

therefore, that missionary work be done among the boys, and I make a suggestion, gentlemen, that nickels expended in treats for the boys now will return in dollars to your tills after the appetite has been formed. Above all things, *create appetite*.

In many skilful ways appetites are being created. Health officers, in confiscating cheap candies, often find them "doped." Pretzels, heavily salted and sometimes "doped," are given to boys who go into saloons on various errands. Pavements in front of some saloons are sprinkled with sawdust saturated with cheap brandy. This enemy of the boy is diplomatic, diligent, and delightfully dangerous.

The *cocaine habit* is spreading among boys, as recent investigations show. Admissions of boys and confessions of druggists reveal the alarming extent of this secretive social poison in boy life. This enemy strikes in the dark, and many a boy goes down.

Cigarette smoking. The worst appetite creator is the cigarette. The cigarette is the alphabet by which the boy learns to read the primer of intemperance. If all cities and States would do as some have done, pass ordinances and statutes killing the woful white cylinder, the number of boy intemperates would be reduced to the minimum. The writer's experience in settlement work leads him to feel that fully nine-tenths of the "boy boozers" and "coke-fiends" began their careers in contact with the "weed" in some form, and usually at the dark end of the cigarette.

According to the records of the Internal Revenue Department at Washington during the last ten years, "the number of cigarettes manufactured in the United States has averaged about four billion per year." The American Tobacco Trust alone reports annually a clear profit on the sale of cigarettes amounting to four million dollars. This devil's kindling-wood sent in carload lots throughout the land is burning out the vitals of American boyhood. The big brother, or parent, unaided, is like a bucket at a Baltimore fire. Nothing less than the government fire department can extinguish these flames and keep them from breaking out once more.

The baneful influence of the cigarette is well known. The superintendent of the National Anti-Cigarette League, presumably from full information, gives out this statement: "Twelve to fifteen hundred boys every day are said to begin smoking cigarettes, so rapidly is the habit spreading all over the country. This means that an army of boys is laying the foundation for much trouble and suffering for themselves and for their families and friends." This is also stated: "Whisky drinking, cocaine, opium, and other drugs frequently follow indulgence in cigarettes. Personal impurity of the most loathsome kind is often found with the cigarette habit, and the two together cause many sad cases of insanity."

Cigarette smoking is associated with truancy and delinquency. W. L. Bodine, as superintendent of compulsory education in Chicago, said once in an

anti-cigarette conference: "I have sent one thousand and fifteen boys to the Parental School for truancy, and eighty per cent of these have been cigarette smokers." Studies among schoolboys who use cigarettes reveal the following facts: nervous, impaired hearing, poor memory, bad manners, low deportment, poor physical and moral condition, stunted mentality, street loafing, out nights, careless in dress, not neat and clean, truants, low rank in studies, failure of promotion, older than average of grade, untruthful, slow thinkers, unable to work continuously.

H. W. Thurston, ex-chief probation officer of the Chicago Juvenile Court, said: "Nearly every delinquent boy coming before the juvenile court is a cigarette smoker." Dr. David Starr Jordan says: "Boys who smoke cigarettes are like wormy apples. They drop long before harvest. They rarely make failures in after-life because they do not have any after-life." Robert J. Burdette, in his characteristic way, put it thus: "A boy who smokes cigarettes is like a cipher with the rim knocked off." Thousands of business men will not employ users of cigarettes. The use of these "coffin nails" is injurious because of the method and material used in making them, and especially the manner of smoking them; they dwarf body, mind, and soul; their private use is sneaking and their public use is disgusting. Physical wreckage, financial ruin, social ostracism, moral collapse, and death itself are the sure steps downward

of the cigarette "fiend." The big brother cannot compromise with this social enemy of boys. The National Anti-Cigarette League of Chicago will furnish ammunition for the fight.

Gambling is one of the most insidious and intolerable enemies that attack boys. It is anti-social in its essence and outcome. Gamblers are human parasites. To get something for nothing is vicious. It has peculiar fascination for the boy, appealing to his curiosity and love of adventure. In its elemental form the harm of it does not occur to him. Almost every boy at some time in his life becomes a prospector, a risker, a gambler. It is an easy evolution from pins to pennies and on to pounds. Jacob Riis has often said in his lectures and literature on "The Battle with the Slum": "Gambling eats the heart out of humanity." Gambling is gambling, whether the gamblers appear in rags or rich raiment, live on the Bowery or the boulevard. The gambling spirit is world-wide and age-wide, in many forms and many degrees, from basement den to Monte Carlo, from "pitching pennies" at a country crossroads to pitching millions on Wall Street. A big brother's friendly and timely suggestion, or an ingenious substitution of games without gambling, may save the little brother to a life of industry and honor. Many a lad has become lazy and has leeches his way through life simply because no big brother ever met him in his travels through the land of adventure and suggested a better way.

Vicious literature in the form of the "penny dreadful," the indecent bill-board, the suggestive postcard, or the "yellow-journal trash," counteracts the moral teachings of parent, priest, and pedagogue. Such "stuff" poisons the mind of the boy, inflames his passions, and vitiates his whole view of life. The big brother who has the welfare of his little brother at heart will protest most vigorously against the vile refuse, and seek proper men and measures for its destruction. City laws should be framed, passed, and enforced, protecting youth from open and constant contamination. If necessary, big brothers should enlist all moral and religious agencies in a general community housecleaning. They will do more; they will see to it that good, wholesome, standard books, adapted to the age and activity of boys, be put into the home, school, and all kinds of public libraries. The normal, red-blooded boy does not want the book which tells of the "goody-goody" boy or of the boy who gets rich quick. The bad book, or picture, is worse than the bad companion. A bad companion may move away or die, but the evil book or nasty picture abides and works like hidden leaven. Boys in every station in life may peruse the poisoned page, and all are liable to infection. Books, good or bad, make for ideals. A boy often finds his hero in a book. If he has what Mrs. Browning prescribes, "God and the companionship of good books," he is indeed fortunate.

The *cheap theater*, vaudeville and moving-picture

show of the questionable variety, whose number is becoming legion in large cities, in one hour can overturn years of good training. The boy goes; he sees; he hears. The suggestive picture attracts; the moving picture thrills; the real thing intoxicates. His curiosity is aroused; imagination is excited; passions are set on fire, and before the boy realizes it, there is a hell in his body burning out the very vitals of life. What can the big brother do about it? He can arouse the pure-minded people of the community to a realization of the danger of such places to young life, and then by concerted action demand adequate regulation and complete censorship of all plays and films. All moving-picture shows should be given in lighted rooms. Investigations in many cities prove that physical and moral danger beset young people in the ill-ventilated, crowded, dark room, with its indiscriminate mixing of the sexes and reckless familiarity. The big brother must foster clean recreations and entertainments, and make possible good times for boys.

Prostitution, or the "social evil," does not concern boys so much as some of the foregoing evils; nevertheless its leprous blight is spreading in certain sections of large cities. Adolescent boys are sent to these places. The sights they see, the sounds they hear, and the acquaintances they form, the graft money they receive, make for their moral ruin. Indirectly the iniquitous "cadet" system may be traced to the danger-exposed messenger boy, who,

when older, has the knowledge, friendships, inclination, and hardened courage necessary to ply this nefarious "business." Big brothers should insist on the laws, and the enforcement of laws, that will prohibit the sending of adolescent boys into red-light districts at any time on any errand. Studies of the vice commissions of Chicago and Minneapolis, and the investigations carried on in other cities show the necessity of safeguarding the boys.

Social Tendencies Affecting Boys

Besides the recognized social evils—intemperance, gambling, vile literature, cheap shows, and prostitution—that hinder the boy in his fight for a clean life, there are certain facts due to social and economic changes, and high-pressure living, that make it hard for the boy to attain to the highest ideals of citizenship.

The *divorce disgrace*, i. e., the tendency in modern times of seeking and securing a divorce on trivial grounds, has its bad effect on the boy in the home. That the boy suffers socially through unhappy marriages and homes broken up is a well-known fact. Statistics bearing on the boy's welfare are not available. Juvenile court records often tell the tale of a boy gone wrong because of a family fuss and a divorce disgrace. During ten years, 1895-1904, absolute divorces were granted in seven cities as follows: Chicago, 16,388; New York (Manhattan, Bronx), 5,231; Philadelphia, 4,706; Indianapolis, 4,298;

Boston, 3,746; Detroit, 3,518; Omaha, 3,151. The new government report, covering a period of twenty years, has even more startling figures. It is next to impossible for court machinery to grind out thousands of divorces without crushing the future of hundreds of boys.

City congestion. The massing of great armies of people in city squares to "eat, drink, and be merry" is a perplexing problem in relation to the physical, social, and moral welfare of boys. Even now "the battle with the slum" has not ended. Great victories have been won in New York, Chicago, and many large cities, but there are yet thousands of boys in city slums stunted in body, mind, and soul. Certain social effects on boys are: late hours, street play and life of vice, foul odors, bad air, tainted foods, filthy surroundings, bad companions, association with evil-minded adults, nervous stress and strain, promiscuous mixing of the sexes, and general low, immoral behavior, which easily leads to a life of prostitution and crime. Jacob Riis says, "Safe citizenship cannot come out of the slum." Again he says:¹ "We can choose whether we will make of the lad in the slum a governor or a thief; we shall have to foot the bill here if we choose the bad end; but there is another reckoning coming for smothering God's image in a human soul. Somebody has got to foot that bill too, and it will not be the boy. He was the victim." A big brother's most useful

¹ "Peril and Preservation of the Home," p. 181.

service will be in helping some little brother of the tenement to win out in his struggle upward toward a decent and honorable life.

Socialization of industry,—the modern factory system, good and necessary as it is in itself, nevertheless is responsible for jeopardizing the welfare of many boys. It takes the father away from home, sometimes the mother, and sometimes the boy when he ought to be in school. No one wants to turn back the wheels of progress, but progress must not ruin the industrial future of immature boys, and cannot without draining the arteries of the nation's industries. The big brother should see to it that no "pet industry" in his State is allowed to defeat child labor legislation either before or after its enactment. He should insist on having factory inspectors who inspect, and who report without fear or favor offenders both big and little.

Club "craze" among some men and some women leads to grievous neglect of boys during those years when the boy needs the almost constant companionship of father and mother. The social value of adult clubs, lodges, and societies in general is not here questioned when they are enjoyed in moderation, but only when they monopolize so much time that boys in the home suffer for lack of brothering.

Multiplied societies for boys. Is there not a tendency in recent times to overdo the matter of clubs for boys? Clubs so essential to boys in settlement sections of large cities, for example, may not

be needed at all in other parts of the same city, or in small towns where boys generally have good homes. After years of work with boys in public school, Sunday-school, Young Men's Christian Association, juvenile court, social settlement, and pastorate, it is the conviction of the writer, who is a believer in organized work with boys, that many boys who have good homes are taken out of their homes too many nights in the week. The little brother of the slum, however, who has no decent home, and who would spend his time on the streets and in vicious resorts, needs the social preventive of a good club as often as possible, and always under the leadership of a genuine big brother. The thoughtful big brother will make his own fireside a club, where his boy can be welcomed and won by the warmth of real love.

In view of the social evils and tendencies which at times become enemies of the boy, the big brother has a big task.

PART III

BROTHERING THAT OTHER BOY



VIII

BOY TRUANCY: CAUSES AND PREVENTION

THAT other boy to be brothered may be a truant, a delinquent, or a near-criminal. In this and the other chapters of Part III are considered fundamental facts which must be known by all who would efficiently brother the boy who is failing to function as a law-abiding citizen. His personal characteristics are those of the normal boy plus or minus. That is, he is overdeveloped or underdeveloped in his nature at certain points. What these abnormalities and subnormalities are, and the best modern methods in dealing with them, is the concern of Part III. That other boy is what he is mainly because of the brothering that he has missed. What he still needs from truant officer, juvenile court and probation officer, and voluntary helper, is patient, intelligent, sympathetic, personal brothering. Before and beyond, in and through machinery, method, routine, that other boy must have constant contact with an older, tactful, loving personality. The officer who cares welcomes any such helper in thus brothering the boy.

The present chapter treats briefly the causes and the prevention of truancy.

Causes of Truancy

A diagnosis of this schoolboy disease reveals complex symptoms and complicated conditions. Practically all causes, however, lie in the basal conditions of health, home, school, and boy life.

Health conditions which help to make truancy possible are: Sickness of the boy, an excuse often given; also the illness of parents, or other members of the family; subnormal physical conditions, such as defective sight, defective hearing, and defective speech, also low vitality and general lack of development; insufficient physical comforts, principally lack of nutritious food and suitable clothing, lack of restorative sleep and proper care of body, lack of simple medical attention and other discomforts incident to a subnormal condition.

Home conditions which aggravate truancy are: Parental poverty, ignorance of laws, and failure to realize the value of school opportunities; parental indifference; parental infelicity through marital mismatching, resulting in constant contention, crisscross commands, wife desertions, divorces, remarriages, step-parents, and chaotic conditions in general; parental greed, mortgaging the boy's industrial future for a present paltry income; parental intemperance and viciousness. Oftentimes, the occupation of the truant's parents makes more easy the truant life, one or both parents being absent at work during the day.

School conditions, somewhat responsible for

truancy, group about: the teacher or other authorities, the studies, the records, and school environment.

Sometimes an otherwise efficient teacher lacks first-hand vital knowledge of boy life, and is, therefore, unable to interest and help boys, not being in sympathy with them. There is often also a lack of tact and a sense of humor; occasionally there may be prejudice, injustice, arbitrariness, pettiness, unreasoning punishment, and tyrannical treatment. Alienation is more often due to a lack of cooperation and intelligent comradeship. Many habitual truants got their "take off" by hasty suspensions for trivial offenses. Most trancies occur in third, fourth, and fifth grades, the dull curriculum of these grades, or, rather, the curriculum often made dull by mechanical methods or inefficient teachers, discourages the boy and causes him to rebel. Inadequate records make possible much truancy through failure of initial enrolment, reregistration of transfers, or reenrolment after sickness.

Often the overcrowded room makes it impossible for the overworked teacher to take personal interest in the very boys who need most the touch of personal friendship. Crowded, stuffy rooms, ill lighted and heated and poorly ventilated, make discipline doubly hard and open a broad door to truancy. Likewise, a lack of ample playgrounds, equipped for real recreation, sends many a boy to open lots or wide fields, when he ought to be in school.

The causes of much truancy inhere *in the boys themselves*. Given the best of health, with home and school advantages, they head away from school life. Many others, because they suffer innumerable handicaps, easily choose the truant life. Certain general causes which are found in boys may be broken up into the following elements:

Mental incapacity, or general stupidity, ignominy of wearing a "badge" which reads "eighth-grade boy in fourth-grade room," fear of being tardy, fear of punishment, fear of abuse from older boys, fear of failure in studies, love of excitement, love of adventure, love of nature and outdoor life, love of "bumming," love of freedom from restraint, dislike for study, dislike for monotony and confinement, dislike for discipline, dislike for some individual—principal, teacher, janitor, or fellow pupil; among vicious causes are cigarette smoking and use of tobacco generally, secretiveness for personal impurity, love of the gang with its evil association, foul stories, and, especially, the tutelage of the older boy—the "sachem" of the tribe, reading of bad books, looking at lewd pictures, spending money on slot-machines and attending cheap shows, gambling with cards and dice, pitching pennies and other harmful habits. There is on the part of most truants a reckless disregard of school privileges, the value of study, discipline, and uplifting associations, and a general ignorance of the need of education. With this goes the failure to appreciate the teacher's ability, kindness, duty in discipline, and general interest in brothering the boys.

The answers which truant boys themselves give for their absences are of considerable interest.

Judge Julian Mack, formerly of Chicago Juvenile Court, received these replies:

Coaxed or intimidated by older boys, differences with the teacher or principal, too large for the baby class, back in grade, natural hatred of application to study, no manual training, stayed home to help mother.

Mrs. Gertrude Howe Britton, of Chicago, conducted a most thorough study of causes of truancy, and recorded these reasons given by truants:

Must take care of baby, sews on pants when mother needs extra money, has no shoes, carries washing for mother, does the family wash, had toothache, goes to market to hold horse for father, not enough clothes for cold weather, could not buy books, kept home to tend saloon, goes out organ-grinding, must carry mother's sewing to shop, kept home because father is lonely; mother dead, father sick, must take care of father; has sore eyes; mother in hospital, must do housework; mother dead, must take care of three younger children; kept home every Friday for Jewish Sabbath, kept home to pick refuse from dumps.

The superintendent of Chicago Parental School once questioned two hundred boys, and got the following answers:

Did not like school, bummed with other boys (the gang), was bad in school, teacher was mean to him, work was too hard; wanted to smoke, and couldn't smoke at school; was biggest boy in class, and was ashamed to go; wanted to work and make money; stole corn, wheat, oats, coal, etc., from the cars; loved to go to the parks, the lake, the river, the woods, etc.

Dr. G. Stanley Hall and L. W. Kline sent out a

questionnaire,¹ asking two hundred and fifty adults why they played truant, and got in return these causes:

Wanted to play and be out-of-doors, to eat and steal, disliked school, had impulse to go off, was impatient of restraint, dull, lazy, poor home, indulged at home, influenced by other boys, weather, unpleasant home, homesickness, out of humor with teacher, would defy authority, was afraid of being late, had desire to be alone, religious scruples.

When one hundred and sixty boys in the State Truant School of Massachusetts were asked the reason for truant absences, their answers showed that sixty-one per cent assigned causes apart from themselves, and thirty-nine per cent causes originating within themselves; fifty-five per cent were helped by other boys; sixty-eight per cent disliked school; thirty-eight per cent disliked teacher, eighty-seven per cent lied to their parents, and eighty-four per cent lied to their teachers. It is significant to note, concerning the ninety-eight per cent who started to school and went elsewhere, where they went; some went out of town, majority spent their time in some form of active pleasure usually connected with water, as swimming, learning to swim, rowing, sailing, fishing, playing in water, skating; others went to gymnasium, theaters, ball games, horse races, fairs, hunted cigarette stubs, stole rides on wagons and freight-cars, dodged truant officers, and delighted in being chased.

¹ See "Pedagogical Seminary," Vol. V, pp. 381-420.

Prevention of Truancy

The three important factors in the prevention of truancy are the home, the school, and the court.

The home is the citadel of the situation. Given a home, with true ideals of parental duty, of the discipline, demands, and development of boyhood, and the boy will be in school. There are many such homes. Their geography is country-wide. The home that cares is found in slum sections as well as in society centers. The indifferent home likewise is everywhere. After all remedial pressure has been put on the boy, the final push into the path of duty must be given not by police or priest or pedagogue, but by the parent. The school and court turn toward the home and, in the final disposal of each truant, are helpless without its cooperation. There should be a better understanding between the home and school authorities. This may be brought about by making the school building a social center through parents' clubs, in which teachers participate, lecture courses, entertainments, informal neighborhood evenings, educational somewhat, but recreational mainly, and through observance of national days, especially in foreign quarters of large cities. The trusted big brother can help tie up the schoolhouse and the family house with the social cords of common interest; then the parent will corral the boy in the schoolyard. Poor but worthy families will always be assisted by charity societies with nutritious food, comfortable clothing, and school-books,

if necessary. Friendly visitors are glad to assist toward better and cleaner houses. The sensible, kindly advice, often given but seldom appreciated, is worth all the barrel-benevolence of the whole society. To help people to help themselves is true charity. Charity visitor, big brother, and school-teacher may well work together in many communities through parents' meetings to instruct in hygiene, sanitation, and economy, also in the selection of nutritive foods and trustworthy clothing. If parents are willing to "make good," the truant's cry of "poverty" will be hushed.

The school, in many places, is outlining a program for prevention of truancy, which is striking at the root of the question. Changes within and without are being made as a result of scientific service, rendered by educators, physicians, and boy specialists. An adequate policy includes:

More constructive work with simplified manual training for the fourth, fifth, and sixth grades (manual training is an efficient truant officer); school gardens, boys' clubs, and excursions for field-work in elementary science study; a thorough system of medical inspection and correction of physical defects, correlated with a child study department, which shall tabulate results and give expert advice; an adequate force of nurses, who shall watch closely the health of the boys, look after sick absentees and, when they are well, see to it that they are reentered in their schools; wide-awake, graded athletics, not professional and egoistic, but educational and social, what might be called associate athletics, where the boys' teacher, not an outside paid professional, performs the service, having

as his goal all-around development of the individual for the sake of the team-work of the whole room (a wise expenditure of educational funds would be to employ trained physical directors to train grade teachers, who in turn would conduct the school athletics of their respective boys); ample playgrounds and, where land is cheap, athletic fields should be provided; sufficient number of ungraded rooms for backward truants and special rooms for defectives, such as blind, deaf, and deformed, and possibly "steamer" rooms for recently arrived foreign boys; an annual school census for each district taken each year, by the same permanent official, who is willing to sleep with one eye open and who shall furnish complete, revised reports to school authorities; the adoption of the junior-republic idea of individual responsibility as far as practicable; and, above all, that peculiar something which may be called school atmosphere, wholesome, healthful, and happy, which not only holds, but helps the boy, an atmosphere which means sympathy, kindness, firmness, dignity in discipline, and which evokes interest, study, cooperation, and deportment on the grade of improvement—a pervasive spirit which works the boy for all he is worth, and yet, at the same time, brothers him into his best possible self.

The court sometimes is asked to cooperate with school and home in bringing the truant into line. But even the court must realize, as it usually does, that the truant is not a criminal, but an abnormal boy, to be normalized and educated, not stigmatized by penal procedure. The children's, or juvenile, court, considered at length later, has proved a boon to many a boy, by laying the hand of the law lightly and lovingly on him. The boy approaching a criminal career, although he may not realize it as

such, is won by this foster-father and brothered into a cleaner life and a more manly attitude toward school and society in general.

If the truant becomes incorrigible and is under fourteen, he may be sent to the parental school—the specialized truant school. The Chicago Parental School at Bowmanville, the Boston school at West Roxbury, and the Brooklyn school, are the best types of this better truant school, which is not a penal institution, but a home and school. The cottage, rather than congregate, idea prevails in the best parental schools, with a cottage family of not more than thirty boys, in charge of carefully selected man and wife as cottage father and mother.

Where used, the scholarship plan saves the boy to usefulness and tides the home over a poverty place. The boy, a ward of the court, is really paid to go to school, although the money may support those dependent upon him.

The prosecution of parents hits the nail on the head with no uncertain blow. It takes a court hammer to drive very ordinary sense into the heads of some indifferent parents. To face a considerable fine, or, possibly, the inhospitable door of some jail, brings them to their senses. It is very evident that where prosecution of parents is strong, truancy is weak. The parents prosecuted are usually heads of large families. Records of one year in Chicago show that parents brought into justice courts had from four to nineteen children.

The great need in prevention of truancy is cooperation between home, school, and court. No city satisfactorily deals with this evil, where these three fail to lock arms. Boards of Education must also outline an adequate policy and provide sufficient funds to support increased numbers of truant officers, real big brothers. Upon the years fourteen to sixteen home, school, Church, and State must focus their best thought, and cooperate for the prevention of crime and for the development of habits conducive to good citizenship. If the school forces the boy to remain within its walls and the factory closes its doors against him, the boy has the right to the best education which the State can provide. Nothing short of adequate vocational training satisfies the boy and equips him for the place he must fill in the modern industrial and social world.

Evident needs are: Adequate laws and more rigid enforcement of legislation already enacted, consistent and persistent prosecution of delinquent parents, more and better paid truant officers, more and better equipped parental schools, a liberal provision for scientific study of causes of truancy, and an enlightened and sustained public sentiment in favor of a school program, which will hold and help boys. Men of influence who are serving as big brothers should push every measure intended to meet these needs. Thus saving the boys from a life of truancy, efficient brothering will cut off the supply of court delinquents.

Not only the truant boy who is an incipient delinquent, but also the near-criminal boy who is legally delinquent, should be known and brothered. In the following chapters the big brother will discover who this boy is and why he is what he is, and also learn something of the personal and organized how of brothering him.

IX

DELINQUENCY OF BOYS—WHAT AND WHY

A STUDY in juvenile delinquency is primarily a boy problem, for boys constitute an overwhelming majority of court cases. Efficient brothering of this delinquent boy depends upon an assured mastery of such facts as those of which the present chapter treats.

Definition

Boy delinquents are those abnormal in morals whose acts are contrary to law. Ethically, all immoral boys are delinquents, but to be delinquent legally, boys must commit some court offense, or be in moral jeopardy through neglect or vicious environment.

Statutory enactment varies in defining age limits and nature of offenses. There is a tendency, however, throughout the United States to raise the maximum age and also to elaborate the definition of offenses. Any one interested especially in the laws concerning juvenile courts should consult a recent book by Dr. H. H. Hart.

The Illinois law, recently amended, has set a high standard in the following definition of delinquency:

The words *delinquent child* shall include any male child under the age of seventeen years or any female child under the age of eighteen years who violates any law of this State or any city or village ordinance; or who is incorrigible, or who knowingly associates with thieves, vicious or immoral persons; or who, without just cause and without the consent of its parents or custodian, absents itself from its home or place of abode, or who is growing up in idleness or crime; or who knowingly frequents a house of ill-repute; or who knowingly frequents any policy-shop or place where any gaming device is operated; or who frequents any saloon or dram-shop where intoxicating liquors are sold; or who patronizes or visits any public pool-room or bucket-shop; or who wanders about the streets in the night-time without being on any lawful business or occupation; or who habitually wanders about any railroad yards or tracks or jumps or attempts to jump on to any moving train; or enters any car or engine without lawful authority; or who habitually uses vile, obscene, vulgar, profane, or indecent language; or who is guilty of immoral conduct in any public place or about any schoolhouse. Any child committing any of the acts herein mentioned shall be deemed a delinquent child, and shall be proceeded against as such in the manner hereinafter provided.

The quintessence of the modern conception of juvenile delinquency is that the delinquent is not considered as a criminal, but as a near-criminal who, in his immaturity, has failed morally or who is in danger of failing. He is no longer thought of as a crime-soaked wretch in his teens to be branded and banished behind prison-walls, but as an abnormal child or adolescent human being to be brothered and normalized, not penalized. This change

in social view-point has revolutionized the treatment of delinquents, as will be seen later.

Classification

A clear-cut classification of boy delinquents is not possible. One delinquent may be so versatile as to combine several criminal tendencies. In general, however, we may classify according to characteristic or emphatic twists as follows:

Street-beggars, traveling beggars, idlers, liars, habitual users of improper language, truants, lawbreakers, fighters, thieves, cigarette-fiends, liquor-lads, drug-demons, gamblers, incendiaries, forgers, masturbators, fornicators, peace-disturbers and disorderlies in general, malicious mischief-makers, incorrigibles, assaulters, murderers.

Judge Lindsey, of Denver, says: "The offenses of children, because of the various causes and motives actuating them, should be broadly classified in order to be more intelligently dealt with." His own broad classification is: (1) Mischievous children, (2) children who are too weak to resist temptation, (3) child victims of incompetent parents, (4) victims of environment and association, (5) boy bums and run-aways.

Causes of Delinquency

Causes, direct and indirect, and causal conditions, near and remote, are so intricate as to render both simple and minute classifications inadequate. Very often one case of delinquency offers a mosaic study in causes. To know the genesis of one lad's offense

sometimes forces upon the stage several acts of a drama colored by earth-wide contributory conditions and involving the forebears of many generations. Dr. Edwin L. Earp, of Drew Seminary, says:¹ "Causes of delinquency among boys are to be discovered in what they have missed in their training rather than in what they have acquired."

In the present treatment, we make four general divisions of the causes of delinquency: Habitational, Individual, Industrial, and Social.

These causes have been discovered through a personal study of boys in the writer's experience as probation officer and settlement headworker directing boys, through the actual observation of the workings of several juvenile courts, the investigation of studies made by students of juvenile delinquency, and through correspondence with leading juvenile court judges. Condensation rather than elaboration is the master we serve in this treatment of causes.

HABITATIONAL CAUSES may not be pronounced in any given case, but they are traceable in many. Geography is often a factor in criminal tendencies. Habitat influences both the juvenile and the adult. Causes thus discernible are: *topographical*, such as mountainous sections of country, swamp and miasmatic regions, bleak fishing coasts of the north lands, and other such places; *climatic* conditions of heat and cold, torrid and frigid zones, affecting the moral

¹ Edwin L. Earp, "Social Aspects of Religious Institutions," p. 111.

status of inhabitants; *meteorologic*, i. e., sudden barometric changes, such as depressing fogs, rains, sleets, snow-storms, electric and wind-storms, all more or less putting nervous stress and strain upon people, thus vitally affecting conduct; *isolational* causes inhering in the nature of frontier settlements, military posts, hunting and fishing resorts with transitory populations, and habitats in general far from police patrol and law enforcement.

INDIVIDUAL CAUSES subdivide into physical and psychical. In many cases these overlap and interlace, making it difficult to determine the chief source.

PHYSICAL CAUSES briefly stated are: *Inherited weaknesses*, facial and bodily deformities due to generations of degenerative processes, the cumulative, compound interest of a poisoned past.² Morrison³ says: "The results of personal experience among large numbers of juvenile offenders, as well as the evidence just furnished by statistical investigations, have for many years confirmed me in the opinion that among the many causes which produce a criminal life the physical inferiority of the offender is one of the most important." *Sex*, undergoing changes, makes its contribution of causes. Puberty time is crime time for boys, according

² Dugdale's study of "The Jukes" family (New York, 1891) furnishes an appalling illustration of heredity's awful handicap. He tells of scores of paupers, prostitutes, and prisoners who, through the several generations, have cost the State of New York alone more than a million and a quarter of dollars. The study of the "Kallikak" family is another illustration.

³ Morrison, "Juvenile Offenders," p. 102.

to best authorities. *Age* itself is responsible for certain forms of delinquency. Immaturity is a fertile field for the growth of crime tendencies. Adolescent activity and yearning undirected or misdirected often end in serious trouble. E. J. Swift in a recent study says: "There can hardly be any doubt that there is a time in the life of every normal boy when primitive impulses, the reverberation of savage life, carry him on, with almost resistless fury, toward a life of crime." *Sexual abuse*, whether its initiative be innate, accidental, or accessory, often becomes fixed as causal to masturbation and fornication and a vicious criminal career. *Physical inertia*, resulting in loafing, idling, distaste for work, dislike for cleanliness and general "open house" to evil thoughts, and finally a yielding to corruption of the body, is a serious cause. *Tobacco using* in any form by boys, especially "cigarette sucking," is the forerunner of vilest conduct. Practically all reform-school boys are "cigarette-converts." Some have been known, while incarcerated in houses of correction, to break all rules to get a few "pulls" at these white crime-cylinders. *Cocaine and other drug habits*, now gripping boys by the scores, lead to hundreds of court offenses. *Intoxicating liquors* often follow the use of cigarettes and drugs among older boys. Drunkenness, however, as a cause in the boy himself, does not total high among cases of delinquency. Many cases of petty thieving among boys are traceable

to the insatiate, physical craving for cigarettes or drugs. To this settlement workers and court officers bear constant testimony.

PSYCHICAL CAUSES, likewise due to heredity and environment, are near neighbors to the physical causes just considered. *Mind-twists* toward melancholy, immorality, dishonesty, idiocy, and insanity, predetermine many a lad's leaning toward crime. The seeming unaccountable offense of a boy from a good home and wholesome surroundings often finds in this its explanation. *Illiteracy* in many cases makes easier sledding down the hill of delinquency. Court records and prison statistics place much stress upon the proximity of crime and illiteracy. *Passion*, in the nature of brain-storms such as anger, greed, and vanity, is often the trap-door into the criminal abyss. Remorse is an elevator out of order. *Lying*, considered by many a lad as a present help in the time of trouble, is his undoing. More than once the writer has heard a juvenile court judge give a boy the severest possible sentence because he had repeatedly deceived the court. This prostitution of memory processes is one of the delinquent's most subtle enemies. It is a great hindrance to all who seek to help wayward boys. *Weak will* is the boy's weather-vane, making him yield to adverse winds. Weakened by an inherited, defective brain, and played upon by vicious environment, he vacillates between right and wrong and goes down. *Prejudicial beliefs*, in the form of narrow

traditional misconceptions of life, its nature, laws, and purpose, are weights about the neck of some who otherwise could swim against the currents of evil. Class hatred becomes the foundation for many so-called justifiable criminal acts. *Love of adventure*, good in itself if not perverted, becomes, in its distorted form, the controlling mania of the police-annoyer, car-flipper, mischief-maker, truant, risker, thief, gambler, and the daredevil in general who defies all authority for the fun of it.

INDUSTRIAL. The rise of great industries, the shifting of populations to manufacturing and mining centers, and the consequent struggles incident to bread-and-butter questions, force upon us a recognition of industrial causes which are basal to delinquency. All may go well while work is steady, wages high, and health good, but let some industrial cloud darken the sky, and all goes wrong.

Industrial changes, resulting in irregular employment or non-employment or underpaid employment, may lead either to enforced idleness or living on the very margin of bare existence. The son of such an "out-of-work" or "underpaid" father may be sent out to beg or steal. Destitution starts him out, fascination keeps him out, and soon the petty thief faces the judge. Akin to this is *industrial depression*, with like results. *Industrial injustice*, due largely to partisan protection of favored industries, throws an unequal burden on the poor. In the economic struggle for daily subsistence the poor are

made bitter against their oppressors, and so become anarchistic toward all authority. Increased cost of living, unreasonable rents, adulterated foodstuffs at exorbitant prices, shoddy clothes made in sweatshops and sold at great advance—all these things react upon the home, creating an atmosphere of unrest and complaint which works into the very blood of the boy until he feels almost justified in stealing back his supposed rights. *Industrial indifference* to moral conditions attendant upon factory life, which allows the indiscriminate mixing of the sexes, paralyzes virtue and puts a premium on the unrestrained perversity of the vicious. In a certain factory known to the writer, evil-minded women by the score are contaminating boys employed in the same department with them. *Industrial greed* wears out the bodies of women and children by long hours and irksome toil. Many a lad is driven like a machine all day, and at night is forced for diversion into forms of questionable amusement which mean his moral ruin. *Industrial inefficiency* is vitally related to crime. Lack of vocational training and general industrial education mean very often lack of work, which is sometimes the vestibule to crime.

SOCIAL. The boy is caught up in the complex social relations of modern life, especially in cities. Multitudinous influences press in upon him, not only to mold his character, but to corrupt it. We make the following groupings of the social causes of delinquency:

FAMILY FACTS of social bearing on a boy's delinquency are in themselves a most tangled social problem, and volumes could be written on contributing conditions. Conjugal conditions make or mar the life of every boy. *Parental intemperance* is a branching-root cause of much delinquency. Dr. G. E. Dawson, in a series of careful studies,⁴ discovered that eighty per cent of the reform-school boys he examined had either hard-drinking fathers or hard-drinking mothers. Judge Ben B. Lindsey, of Denver, in a recent lecture in Kansas City, said: "45,000 children are before the courts each year because of the drink evil in their homes." *Parental infelicity*, resulting in family quarrels, fights, desertions, and divorces, is the court story of many boys. *Parental poverty*, as we have seen, is often the first push into a criminal life. *Parental illegitimacy* is another cause. Morrison holds⁵ that "juveniles of illegitimate parentage are more likely to become offenders than juveniles born in wedlock." *Parental away-from-homeness*, whether due to the factory system, which takes both father and mother out of the home during the day, or the club-mania, which takes one or both out at night, gives the boy the opportunity and sometimes the incentive to take the first step downward. *Prenatal influences* are of alarming consequence. William H. Boies puts it thus:⁶ "It is estimated by criminologists that from

⁴ "Youthful Degeneracy" in Pedagogical Seminary, 1896.

⁵ "Juvenile Offenders," p. 133.

⁶ Boies, "Science of Penology," p. 39.

fifty to seventy-five per cent of the detached cases of criminality are the result of prenatal causes." Among other home causes are *parental indifference* or neglect, and the other extreme of *parental indulgence*, both paving the way for delinquent boyhood, *parental imbecility or ignorance*, *parental inability in discipline*, *parental incarceration*, bringing shame on the boy and leading to a general recklessness, *parental greed*, *parental cruelty and viciousness*, and *parental sickness*, or disability through accident. *Neighborhood congestion* in great cities destroys the privacy and delicacy of real home life, making public gossip of family secrets. The moving of a family to a tenement district, the living in crowded, insanitary, ill-ventilated, close quarters, has robbed both the boys and the girls of their virtue, and made possible the hatching of a brood of vipers in the family nest. *Neighborhood feuds* in isolated mountain regions also are a social cause of delinquency. The home may be a heaven of peace and purity or a hell of cruelty and corruption. The home is the hope or the despair of it all.

THE STREETS of crowded cities do their deadly work on the lives of boys. Street-begging and street-selling are fraught with great dangers. They often are the toboggan-slides into crime. Vicious adults who delight in poisoning boys, together with the boy's evil-minded associates, contaminate and ruin. The gang begins on the street before it secretes itself in cellar or attic. Some junk-dealers and cellar

“keepers” form criminal alliances with street boys, encouraging them in wicked ways. Every juvenile court ought to have jurisdiction in such cases, and put these devils behind prison-bars. Doctor Rauschenbusch, of Rochester Seminary, well says: ⁷ “The boy who runs into youthful criminality because he has no outlet for his energies except the street . . . can justly turn against us all and say, ‘You have led us into temptation.’”

PUBLICITY OF CRIME is the prolific cause of boy delinquency. The glaring bill-board which robs woman of clothes and womanhood of chastity, puts the passion-fires of hell in the brain and heart of many an adolescent boy. The yellow journal, with its glowing accounts of the most revolting crimes, is literally swallowed by many boys. The miserable magazines and trashy stories with vile pictures sold at some newsstands, add their portion to the poison. The indecent theater with its unspeakable corruption steals the boy's money as he enters and his manhood as he looks and listens. The pool-hall, gambling-den, and saloon become hatcheries of hold-ups and resorts of criminals. The chief of police in Kansas City recently said in the columns of the “Kansas City Star,” “The pool-rooms ruin more boys than all the saloons.” The low social club and the lower dance-hall popularize lustful thinking, and lead to licentious living. To fill the money maw of these hell-holes, the lust-mad boy will commit

⁷ “Christianity and the Social Crisis,” p. 360.

larceny, arson, robbery, burglary, forgery, and even assault with intent to kill.

POLITICS OF THE CORRUPT KIND in large cities with graft, bribery, and general dishonesty to its credit, makes possible the publicity of crime by connivance with immorality of all degrees. Bossism and political demagoguery and their alliance with the criminal classes shake the boy's confidence in the "worthwhileness" of good citizenship.

LAWS, or lack of laws and non-enforcement of laws already enacted, are back of much delinquency. Lynch "law" indirectly incites youth to criminal conduct. The wholesale winking at open vice, e. g., prostitution, and the whole network of corraling recruits for the red-light districts, makes it hard to establish some boys in courses of right conduct. The open violation of many laws by public officials and men in high social position is a constant stimulus to the young lawbreaker to move onward in his criminal career. Permitting messenger boys to frequent houses of ill-repute even on business errands is condemnable, most emphatically. The notoriously bad "cadet system" is the result of police indifference on this matter. Judge Ben B. Lindsey says: "There are 75,000 messenger boys sent into disreputable places every year." Certainly some stringent laws are needed; and then their strict enforcement must be secured, through officers who are not beneath their duty, in order to remove these flagrant causes of delinquency.

RACE QUESTIONS, involving the problems of immigration, race antagonism, and misunderstanding, create friction, prejudices, and often develop criminal tendencies in boys. Race hatred among boys is very bitter in congested sections of some cities.

COURTS AND OFFICIALS, set to diminish delinquency, nevertheless sometimes aid it by slipshod methods. Between the grinding of so many official wheels the boy often gets away. The escape makes him a "hero in the strife." Often a court docket is so crowded that each case cannot be handled knowingly. Occasionally a juvenile court judge, like other human beings, is not omniscient, and cannot individualize his treatment of the boy, so one boy may not get fair play or another may "get off" too easy. Sometimes the judge is so busy with adult cases that when he presides over the juvenile court the significance of juvenile cases escapes him. Then too, for juvenile court judge there may be chosen, though very rarely indeed, a man who is no more suited to deal with child life than a butcher would be to perform a delicate surgical operation. There is also in many cities a lack of helpful cooperation between probation officers, the police, the compulsory attendance officers, public-school teachers, and parents. The unsolved problem of cooperation is itself productive of many cases of delinquency among boys.

CORRECTIONAL INSTITUTIONS are constantly improving, but here and there an incompetent superin-

tendent is responsible for mismanagement and many harmful indiscretions. Unwarrantably, these bring censure upon the whole institutional movement to help boys. This indirectly encourages boys in evading the help which they need at the hands of real helpers. Boys often get away through the loopholes in the reform fence. Short term and definite sentence are responsible for most of the court "returners." Reformation being only partial, they are soon back in court to be squeezed again through the reformatory funnel.

EFFECT OF PRISON LIFE is bad, always has been, and always will be, and boys who are so unfortunate as to be incarcerated with adult criminals are poisoned beyond hope of saving. Havelock Ellis in his book, "The Criminal," says, "The prison is an incubator for those who are young in crime." Dr. Paul Aubrey, in his "Le Contagion du Meurte," says, "The prison is still the best school of crime which we possess." M. Emile Ganter (in "Le Monde des Prisons," 1888) writes concerning prison influences on boys, "It poisons, brutalizes, depresses, and corrupts." Travis quotes⁸ authorities to show that prisons abroad are bad. He refers to Russia, Spain, Morocco, France, Italy, Belgium, England. He quotes Ellis, Dostoiefsky, Maxinoff, Tolstoy, Krapotkin, Lalone, Reinach, Aubrey, Colajam, Ferri, Prins, Davitt, and others. While prisons generally are being greatly improved, they can never be made

⁸ Thomas Travis, "The Young Malefactor," pp. 112-116.

fit places for boys on account of contamination with adult and hardened criminals.

SOCIAL ARROGANCE AND EXTRAVAGANCE of the rich flaunted in the face of the poor embitters and incites to crime. When the poor are starving for bread, their acquiescence in things as they are, simply because they are, is not apt to be increased by reading in the papers about banquets where plates are ten dollars each. When shivering in the winter's cold without warm clothing, their life is not sweetened at all when they learn that rich women at a reception wore gowns costing thousands of dollars. Law-abiding atmosphere is essential to the making of good citizens out of boys. Respect for authority is needed. Patriotism is another ingredient. These civic virtues do not thrive where predatory wealth by comparison makes wretched the lives of the very poor.

SOCIAL INDIFFERENCE, like a deadly opiate, is responsible for half-hearted legislation, non-enforcement of law, and the lack of sufficient, well-articulated machinery for decreasing delinquency.

From this study of the "Why" of boy delinquency it is evident that the helper of boys has a problem big enough to challenge the best there is in him. To brother a delinquent boy means a thorough investigation of the causes, and a persistent purpose to remove these, if possible.

X

REFORMATORY METHODS WITH BOYS

WHAT shall be done with the boys who have committed some court offense? The answer given fifty years ago would not satisfy enlightened criminologists of to-day; nor would the methods of twenty years back be accepted by present-day authorities in juvenile reformation.

Judge Lindsey, referring to conditions in England in an address before the National Educational Association,¹ said:

Within a hundred years boys, it would seem, have been hanged for what now is denominated petty larceny, and it is not much beyond this period when they were beheaded and their heads stuck upon gibbets as the gruesome reminder of the punishment in store for thieves; and even with two hundred offenses in England at that period punishable by death, many of which to-day are looked upon as the petty offenses, crime increased.

How different to-day! The very change in the names of institutions is significant of the changing attitude toward delinquent boys. The evolution is interesting: prisons, reformatories, houses of refuge, houses of correction, juvenile asylums, reform schools, industrial schools, manual-training and farm

¹ "Proceedings National Educational Association," 1909, p. 147.

schools, junior republics, homes. The cruel fist of the law has become the beneficent, open hand of love. Force has given way to reason. Law is regnant still, but love sways the scepter. From the solely punitive method of treatment, up through the reformatory, the correctional, and the preventive, we have come to the educational as the ideal. In its fullest expression it includes the others. We notice the following reformatory measures:

CURATIVE COUNSEL, old-fashioned admonition based on new-fashioned authorities. This should begin with parents or guardians, and be continued by teachers and others interested in brothering the boy. If the boy becomes delinquent because the home fails in helpful admonition, or in spite of it, a foster-parent known as the juvenile court begins its counsel not only with the boy, but with his parents. This agency may call to its support not only the parents, but also the truant officer, probation officer, big brother, settlement, and church-worker, to make effective its curative counsel. Of the court's work we learn more in the next chapter. Such counsel becomes curative indeed only when the boy's confidence is gained through love and personal interest on the part of those who are brothering him. The element of fear is not foreign to the process, but ultimate reform results from the touch of genuine love.

PECUNIARY PENALTY. In punishing the boy offender, a money penalty in the nature of a court

fine is sometimes felt necessary. This fine may be held in abeyance, pending the reformation of the boy, and be subject to payment only when the delinquent fails to make good. Occasionally the fine is paid on the instalment plan for the sake of added discipline. To fix a pecuniary penalty on negligent or vicious parents is often the sure way to force co-operation with the court in keeping the delinquent boy in line.

PHYSICAL PUNISHMENT. As a court method, punishment by the infliction of bodily pain is obsolete. Need of such treatment by parents depends both upon the parents and the boy. On corporal punishment there is a difference of opinion as to its efficiency. Doubtless in some peculiar cases with boys of certain ages, as a home or school remedy, there is still in it some deterrent force. The frequency of it *per se* would mean failure. Wiser, more sane, psychological methods bring more permanent results. In cases of stubbornness, reasoning processes, though slower, are the best preventives.

INSTITUTIONAL INSTRUCTION AND INFLUENCE. Institutional treatment, as we noticed, has changed from extreme emphasis on the punitive to emphatic stress on the educational preventive. Many have come to feel that the normalizing of delinquent boys is not a matter of intimidation through incarceration and infliction of pain, but rather a work of instruction and influence. Retail method has

replaced the wholesale, and educative processes have taken the place of the purely reformatory. Workers have discovered too, that the influence or atmosphere is in many cases the most salient factor in brothering the boy. This has led to revolt against a massing in barracks in cities, and a turning to the cottage plan out in the open country. The firm but gracious contact with the cottage "mothers" and "fathers" has struck responsive chords in the heart of many a stubborn, unpromising, delinquent boy. The approach to normal life with its recreations, fellowship, and contentment, wins him back to his better self and to a life of honesty and useful toil.

Of the institutional agencies aside from those treated elsewhere, the following are typical: *State industrial schools* formerly known as reform schools. Practically every State has made provision for such an institution where wards of the juvenile court may be sentenced for certain periods of time. The mornings of school days at such institutions are given to supplementing the common school education of the boys with courses adjusted in matter and method to the different grades of boys. The afternoons and other week-days are given to manual work of three general types: remunerative, educative, and domestic. In the best industrial schools physical training and manual training are emphasized. *Private industrial schools*. In addition to State provision, philanthropically disposed people have founded institutions to help brother delinquent boys. The

tendency has been to seek a fine rural location, build cottages, shops, school buildings, gymnasiums, and in every way combine the most approved preventive measures with the near-home influences to save the boys. The Glenwood Manual Training Farm School and the Allandale Farm School, both of Illinois, and the Good Will Farm of Hinckley, Maine, are excellent types of such plants. *Junior republics* (boy villages). The now famous George Junior Republic of Freeville, New York, founded by W. R. George, is considered the model. Others have been started through Mr. George's instruction and inspiration. The self-government principle is proving a boon, emphasizing individual responsibility and increasing self-respect.

INTERMEDIATE IMPRISONMENT for older boys is usually in State reformatories. The best of these intermediate prisons are well equipped to carry out the modern conception of reformation. The Elmira New York Reformatory leads in priority, equipment, and results. It was here that Z. R. Brockway, famous reformer, developed his educational policies that attracted the earth-wide attention of criminologists. Practically every State has now a reformatory of this type, or approaching it, using improved methods and getting good results.

Inasmuch as the juvenile court and juvenile probation have become the best expression of modern reformatory treatment of youthful delinquents, the next two chapters are given to their consideration.

XI

THE JUVENILE COURT AND BOYS

EVERYBODY interested in brothering any kind of a boy should visit a juvenile court. Before, after, or in lieu of such a visit, the following information will be helpful. To all who are brothering delinquent boys a thorough knowledge of the court is imperative.

Definition of the Juvenile Court

The juvenile, or children's, court is either a separate court, or separate sessions of an existing court, before which delinquent and dependent boys and girls are brought for a hearing. The usual maximum age is sixteen for boys and eighteen for girls. The court is void of juries, lawyers, and much of the common court paraphernalia. The probation officer, having previously placed before the judge certain information in writing, presents the child's case, as the child's parents and witnesses gather in a little group near the judge. It is more like a talk-it-over time than a trial. The judge, having read the report of the probation officer, charging the offender not with crime, but delinquency, proceeds to "talk it over" with the child,

parents, "witnesses," and officer. Getting acquainted with the offender and the offense, he determines his course of action.

Origin of the Juvenile Court

The juvenile, or children's, court movement marked a revolution in court connection with child life. It was the focalized expression of sentiment from many directions. Three great factors hastened the coming of the court: (1) Investigations into conditions demoralizing to children, obtaining in jails, county houses, prisons, and police stations; (2) experimentation through polyglot legislation, often indifferent and inadequate, in behalf of child life; (3) persistent agitation of believers in childhood rights who were officially connected with public charities, child-saving agencies, churches, women's clubs, social settlements, and bar associations.

Illinois has the honor of enacting the first juvenile court law, which went into effect July 1, 1899. Many States soon followed.

Uniqueness of the Juvenile Court

Purpose. The juvenile court has as its unique corner-stone the desire to know child life, child nature and nurture. The Illinois law defines the purpose thus: "That the care, custody, and discipline of a child shall approximate as nearly as may be that which should be given by its parents."

Henry W. Thurston, while chief probation officer of the Chicago Juvenile Court, well said: "This great movement is profoundly significant, because it is the most effective expression of the twentieth-century opinion that all children are entitled to childhood." This defines the wider scope of the court in dealing with both delinquent and dependent children.

Machinery. The ponderous gearing of punitive systems is not there. The usual whirl of court wheels is not heard. While there is system, dignified, precise, there is no noisy advertisement of what is done, no unnecessary publicity is given to the youthful offender or his offense.

Methods. It might almost be called a family conference instead of a formal court. The child is called into court usually by a petition, occasionally by summons. The arm of the law is felt, but from beneath, lifting the lad into a better life. The hand of law is not a fist to strike a blow of retribution, but is open to guide and to encourage.

Judiciary. The child is taken away from police and justice courts, and his welfare is entrusted to the juvenile division of probate, circuit, or district court; a judge of the best standing, intellectual, broad-minded, and sympathetic, a lover of children, patient and tactful, is sought.

Relation to the home. In relation to the home of offenders the juvenile court assumes a unique attitude. In many ways the children's court is a

parental court, for it must fall back on the home, and fall rather hard sometimes to bring negligent or vicious parents to a faithful performance of duty. For a given time the State through the juvenile court becomes foster-father to the boy to see that he gets a square deal as a minor and as a future citizen. The court recognizes that a normal home is the natural place for the boy or girl. This means the arduous task of making the unfit home a decent place, physically and morally. If the home cannot be coaxed or forced into its duty, the court then removes the child to some other home where he can be cared for and trained.

Relation to child. Unique also is the juvenile court in its attitude toward both delinquent and dependent children. In dealing with delinquents, no longer the "eye-for-an-eye-and-a-tooth-for-a-tooth" retributive spirit prevails, but rather prevention and educative reformation are the ends sought. The whole court proceedings, records, and terminology eliminate the idea of criminality.

Relation to child-helping agencies. The juvenile court seems to have come to judgment for these very times. Most States give it the authority to investigate all institutions and agencies at work for children. Thus unworthy, irresponsible, fake agencies can be exposed, and trustworthy societies indorsed and strengthened. All honorable agencies gladly welcome this attitude of sensible discrimination shown by the juvenile court.

Disposition of cases. Not only in the treatment, but also in the disposition of cases the juvenile court is unique in emphasizing probation. Cases may be dismissed or continued, offenders may be committed to some institution, or to the guardianship of some individual, or put on probation, either remaining at home or placed temporarily in some institution by the court.

State function emphasized. The juvenile court is responsible for stressing in no uncertain tones the real function of the State in caring for its children. Parents must be respected and protected, but unfortunately there are times when some of them fail so utterly that the State must exercise the right of *parens patriæ*.

Probation. The juvenile court has developed a unique probation system, its aim being to individualize rather than institutionalize the boy or girl. By personal contact and interest through probation officer, the court seeks to brother and normalize the child, usually without removing him from his home.

Cooperation

Cooperation is essential in order to avoid social waste and, also, to make efficient the massive machinery at work for delinquent and dependent boys. Lack of cooperation means social leakage and perhaps the loss of the boy. Cooperation may be official, institutional, or voluntary, which in turn may be personal or associational.

Official. All juvenile court workers feel the constant need of the cooperation of all officials having to do with child life. Church workers, school-teachers, truant officers, factory inspectors, police officials, humane officers, charity workers, parole officers of institutions, visiting nurses, protective league officers, probation officers, and big brothers must cooperate to secure the best results in dealing with delinquent boys.

Institutional. The court is in need also of the cooperation of public schools, truant schools, correctional institutions, child-saving societies, children's hospital societies, societies for the prevention of cruelty to children, churches, settlements, Christian associations, boys' clubs, women's clubs, and mothers' congresses and clubs. A fully informed and sympathetic press is of great value.

Voluntary cooperation of individuals, such as parents, physicians, pastors, teachers, settlement and club workers, members of adult Bible classes, brotherhoods, big brothers, friendly visitors, and others, is dividing the responsibility and linking fortunate to unfortunate lives in blessing to both. "Inasmuch as ye did it unto one of the least of these my brethren." If every little brother neglected and delinquent had his big brother who was willing to guide, instruct, and inspire him, the vexing problems of juvenile crime would be speedily solved.

Voluntary associational interest has been most helpful to the court. Juvenile protective leagues, the

Big Brother Movement, and other such helps have done much for the brothering of hundreds of boys.

Juvenile Court Buildings and Separate Court

Juvenile court buildings for the most part have consisted of detention homes, the sessions of the court being held in regular court chambers. Chicago was the first to erect a specialized juvenile court building.

A separate court may or may not be the best thing, depending upon the power with which it is vested, and the size of the city in which it operates.

Needed Legislation

The writer some months ago conducted an extended investigation into the weak points of existing juvenile court laws, corresponding with twenty-six leading judges in all parts of the country. An elaborate tabulation was made, from which the following items are mentioned: some laws are weak, in permitting the rotation of judges, in not allowing the indeterminate sentence, or the scholarship plan whereby the boy can go to school and the money go to his home; all laws affecting children should be harmoniously related; provision should be made for the selection, organization, training, and better pay of probation officers; laws should be enacted fixing adult responsibility for contributory delinquency, and giving the juvenile court jurisdiction; there is needed in some States a fuller defini-

tion of offenses constituting delinquency; the age limit should be raised in most States; separate buildings for the court in large cities are needed, with detention homes in the country if possible; more adequate supervision through municipal, county, or State commissions. The Federal Children's Bureau will be the great constructive agency to study conditions and bring about the best legislation.

Scope and Limitations

The juvenile court cannot be or do everything. Both friend and foe confess its limitations. It cannot eradicate delinquency in all its forms nor make angels out of arch-fiends. It cannot be all things to all parents, but it can cooperate with willing though weak parents, and coerce the unwilling and unfit. It is neither omniscient nor omnipresent and, therefore, must fail in certain things it attempts. It is not a substitute for the reformatory, but it does keep many a lad in the waiting-room at the depot of delinquency, while some big brother prevails upon him to give up the trip, go back home, and behave himself.

We turn now to the probation system, which furnishes many a brother for delinquent boys.

XII

JUVENILE PROBATION FOR BOYS

HAVING noticed in a previous chapter the many causes and contributory conditions of delinquency among boys, and in the last chapter the juvenile court, we proceed now to a study of the juvenile probation system which goes between court and boy, and by its effectual brotthering wins the boy from his waywardness to an honorable life and living.

Meaning of Juvenile Probation

Juvenile probation is the reformatory watch-care of the court over juvenile offenders, male or female, under suspension of sentence, this authoritative oversight being exercised by probation officers appointed by the court.

Judge Lindsey says:¹

Probation is simply a suspension of a sentence upon conditions imposed by the court under a system of supervision after release. If these conditions are complied with, and the offender conducts himself properly, and by his own efforts overcomes the error or evil into which he has fallen, he is relieved entirely from any penalty. He thus becomes a coworker with the State.

¹ Lindsey, "The Problem of the Children," p. 25.

President Homer Folks, of the New York State Probation Commission, in an address on juvenile probation, said:

Probation is not simply an act of clemency on the part of the judge. It is not primarily a personal relation between judge and probationer. . . It provides a new kind of reformatory, without walls and without much of coercion, but nevertheless seeking to bring to bear upon each child the influences which will make for his betterment, and seeking to provide for him, so far as possible in his own home, opportunities and facilities for education and discipline, which we have heretofore provided only in an institution.

The manifold meaning of this modern method of brothering boys is unfolded somewhat in the following pages.

Factors Involved

There are at least five factors involved in juvenile probation, viz., the discovery of moral delinquency in child, parents, or others concerned, court proceedings, the brotherly counsel of the judge, the suspension of sentence, and the most important factor of all, the probation officer and the officer's work as big brother.

Administration of Juvenile Probation

The work of administration varies. Agencies concerned may be: local organizations, such as probation associations, juvenile court committees, juvenile protective leagues, juvenile improvement associations, big brother movements, and similar societies; local bureaus or commissions; State

probation commissions; State boards of charities and corrections, and the court and probation officers. The pressing need is some sort of system for wise selection, adequate training, and direction.

Probation Officers

We consider the *kinds, qualifications, selection, compensation, training, organization*, and, more at length, the *duties* of probation officers.

There are two kinds, viz., paid and volunteer. Salaries are paid either by the county or private organizations.

As the juvenile probation system has developed, a higher standard is being set for officers. Practically the whole system succeeds or fails according to the character of the men and women given oversight of the probationer. Henry W. Thurston, for several years the efficient chief probation officer of the Chicago court, gives as qualifications:

Good health; sound common sense; love for children; sufficient education for accuracy and rapidity in making out papers and reports; such an ideal of the importance of the work that conscience will not permit him to neglect anything within his power for the good of the child; and such a broad-gauge view of social classes, nationalities, politics, religion, etc., that he can get into sympathy and harmonious working relations with every person and institution in his district that can possibly be of service in building up the life of the child.

Other qualifications are mentioned later in stating the duties.

Probation officers may be selected in some States: by the judges, by local committees or commissions, or by private societies. Civil service examinations are sometimes required.

Training is necessary to prevent blunders and to get the best results. Social workers' training schools are now offering courses. Strong men and women are entering this field.

The officer's pay is usually fixed by statute and varies from \$50 to \$150 per month.

Organization and supervision are essential to the highest efficiency. Best talent is being claimed for chief probation officers, who have the responsibility of organization and direction of other officers.

DUTIES are fourfold: to the probationer, to the home, to the court, and to cooperating agencies. The work of the officer means: research, records and reports, and right relations to all concerned.

To the probationer the officer should be a genuine friend, a brother in every good sense, winning the child's confidence by being frank, sympathetic, and unselfish; should know the child, his nature, habits, likes, and dislikes; be interested in the things that interest the child, his books, pets, and games; learn of his haunts, hobbies, and heroes; know his sports and where he amuses himself; learn how he earns and spends money; teach him how to save regularly and how to spend economically. If the boy works, the probation officer should help him to get the right work, at right wages, under right influences.

He should direct him toward a useful trade, discourage messengerdom and frequent changes, and encourage him to improve spare moments. The officer should meet the boy's chums; learn their vices and virtues; gain their good will; give them a boost upward. If the boy should be in school, see that he attends, and that he advances; learn his scholarship, deportment, and general standing. The boy should be put in touch with every uplifting agency in his neighborhood calculated to strengthen him physically, mentally, and morally. If he has a church connection, the officer should see to it that he connects. Urge him to use the public library, and help him select readable, reliable books. Learn his weak points and strong points. Be an emergency crew "on the spot" when some storm strikes him. In admonition and correction move along horizontal rather than perpendicular lines. Count it a real joy to be his friend and brother. To meet him in the outer court of his life is a duty; to walk and talk with him in the inner court, a privilege indeed; to gain entrance to his heart, the holy of holies, is joy ecstatic, an enviable experience—but tread softly, for this is holy ground—both the time and the place are charged with awful responsibility. The hour of destiny has come. A word then may re-create, or wreck and ruin his life forever.

To the probationer's home the officer's first duty is to visit, and quietly, naturally, sympathetically gain a welcome seat within the inner circle of the

family. A kind, frank, tactful explanation of the probation idea will, in most cases, gain parental confidence and cooperation. Without this mutual alliance, the officer has a tag game ahead of him. If the home's help can be fully enlisted, the officer has a hundred-armed Briareus to catch, corral, and correct the lively lad and lead him into paths of honor, truth, and industry. The frequent friendly visits should make possible a study of the home, its inmates, habits, and general conditions. The neighborhood also should be studied, and if the child's health and morals are jeopardized, the family should be persuaded to move elsewhere. The breadwinner's occupation should be learned, the place, wages, and use of wages. Is he fully supporting his family; if not, why not? He should be encouraged, instructed, and, if necessary, compelled to assume his rightful responsibility for support, mental and moral training. Cleanliness, sanitation, ventilation, food-preparation, and kindred subjects should be impressed upon the mother by suggestion or direct instruction. School-age children should be in school. All these duties should be performed, not as by a legal official forcing things, but as by a genuine big brother to the home, one who is interested not only in the probationer, but in the other children of the family and that the whole family may be healthful, happy, and prosperous.

To the court, the officer in one sense is the court, in person, at work for the child. But as an official,

he has certain clearly defined duties to the court, as shown in most statutes. Every court has its blank forms to be used by the officers, involving investigations, records, and reports.

To cooperating agencies. As previously shown, every agency touching the home and child life should be used by the officer in the complex work of brothering the boy.

Weaknesses in Juvenile Probation

Briefly mentioned, certain weaknesses are: that of attempting too much; absence of adequate organization and supervision; assignment of too many probationers to one officer; inability sometimes to get the best workers because of low salaries and difficult service; frequent change in officers, thus preventing a continuous, cumulative policy; escaping of boys in large cities through change of residence; too short a period of probation in some cases; sometimes there is danger of holding on too long, legally at any rate, to a delinquent who fails to respond to probationary brothering. With all the real and supposed weaknesses, however, the good results are immeasurable.

Advantages of Juvenile Probation

The following are the chief advantages: investigation of each boy's condition made possible, his nature, needs, and environment; the results of this investigation supplied to the court as a basis for in-

telligent passing on the case; separation of the boy from adult criminals during both trial and treatment; humiliation and degradation of imprisonment avoided; reformation of bad habits under the firm but gentle watch-care of one who really cares; personal association and life friendship of a real brother; direction toward such education as will be most useful in years to come; salvation from a life of crime and to a life of honor; normalization of a boy without transportation; money saved as well as manhood.

Significance Summarized

The main significance of the juvenile court and probation system is not in laws and methods, but in attitude and spirit. The aim is to help, not hurt the boy; to normalize, not penalize him; to make a useful citizen, not a useless criminal. Therefore, in dealing with the boy, sympathy is substituted for stripes, and cooperation for coercion. Probation is put before incarceration, and instead of it, if possible. The purpose is reformation, not retribution; construction, not destruction; prevention, not punishment, because the highest reward sought is correction and protection of the boy, his education (leading out), and his edification (building up). The final goal is not the reformation of men, but the formation of manhood by saving, strengthening, and brothering boyhood.

PART IV

SOCIAL HELPERS IN BROTHERING THE
BOY

XIII

THE HOME'S SOCIAL CONSERVATION OF BOY LIFE

THE home is the citadel, the hope or despair of it all. As goes the home, so goes the battle. The normal home is the chief factor in the welfare of the boy, physically, economically, socially, and morally. No institution can take its place, or do the work that the normal home can and should do for boys. The family is the social storm-center of modern civilization. Theodore Roosevelt has said: "Our civic life in the long run will rise or sink as the average family is a success or a failure." Jacob Riis puts the same truth thus:¹ "Upon the home rests our moral character; our civic and political liberties are grounded there. We forget it to our peril. Our American citizenship, in the long run, will be, must be, what the American home is." That the home, then, occupies the strategic place in brothing the boy will be seen as we consider its prime position, its privilege through parenthood, its own social factors, and its program of protection and cooperation.

The home is the fundamental social conservator of boy life. This is true because of the primal laws

¹ "Peril and Preservation of the Home," p. 24.

of biology, sociology, and theology; of biology, because of the elemental law of life, i. e., the two parents that are responsible for the beginning of a new life are further responsible, not only for the physical, but also the intellectual and moral welfare of their offspring; of sociology, i. e., in keeping with the law of intimate association and social dependence, the parents, being the stronger, owe to their younger and weaker associates the conservation of health, mind, and morals: of theology, because of the primary law which God put upon the human race when he covenanted with Abraham, fixing parental responsibility for the welfare of the child.

The paramount privilege of parenthood needs emphatic attention in view of the rights of boys. As no institution can perform the full duties of the normal home, so no person can take the exact place of the normal parent. The peril of parental proxy is very apparent in these days of superficial thinking and complex socialization. Naturally the boy's father is the boy's best big brother. When true to his divine trust, the father's influence is profound. The Constitution of the United States defines certain inalienable rights for every citizen, viz., life, liberty, and the pursuit of happiness. Boys have certain constitutional rights, viz.: Every boy has a right to be well born, to start with a life upon which heredity has not put its awful handicaps of disease and vice; every boy has a right to play,

which means, negatively, the escape from child labor in mine, mill, and factory, and positively, the time and place to play in congested city or open country, where he can develop the two significant virtues of personal initiative and social interdependence (Dr. S. N. Patten says: "We rely upon restraint to shape the character of boys, when we should be thinking of recreations"); and every boy has a right, ultimately, after counsel and training, to pursue happiness in the choice of his own vocation. In brief, every boy has a constitutional right to a sound body, a trained mind, and a nurtured soul. To give these is the paramount privilege of parenthood in the conservation of boy life.

The "Paradise Lost" of parental training by which some boys are being robbed of their rights, is an alarming fact in these times of social rush, gush, and slush. This loss has come about gradually through well-defined social tendencies, viz.: modern urbanism, living in cities, often crowded, with all that means in the breaking up of the simple home life; modern industrialism, the factory system and the network of commercial enterprises which take people away from agricultural life and force them to live and labor in congested centers of population, industrially scattering the members of the family, and loosening the home's grip on its children; modern institutionalism, the complexity of social organizations taking both children and parents out of the home too often, is responsible for the dissipation of

the home's influence over children; modern materialism, the epidemic of money-madness, love of luxury and leisure, which, in some instances, has stolen away the sense of parental opportunity and obligation. Cities, factories, organizations, business—all these are essential and potent factors in modern life; nevertheless they are chargeable for the "Paradise Lost" of parental training. Of opportune significance is the question: "What shall it profit a man if he shall gain the whole world (commercial and social) and lose his own (boy's) life?"

The "Paradise Regained" of parental training is possible, and, for the sake of boys, absolutely necessary. Boys on the Bowery are not the only neglected boys. Boys on the boulevards suffer serious consequences through parental neglect. The busy business man who gains a bank account while he loses his boy is himself an economic and social failure. The reason why some boys from the best homes go to the bad is because they often have too much money and not enough father; too much society and not enough home. The heaven-given privilege of parental training, if lost, must be regained before the boy is lost and the community at large forced to become foster-parent at tremendous cost of time and money. Only a few helpful hints toward regaining can be suggested here, viz.: a more general recognition on the part of parents of the place which biology, sociology, and theology assign to the home as the fundamental con-

servator of boy life; a recognition and readjustment of the tendencies of the modern complicated social life which are largely responsible for parental neglect; parental stay-at-homeness as far as possible, consistent with the discharge of the absolutely necessary commercial, social, and religious duties; more attention to home occupations and home recreations for boys, knowing that every dollar thus spent in keeping the boy at home, through work or play, is a good investment; simplicity at home in furnishings, foods, and fashions—expensive they may be, but wholesome and simple they must be, in order to overcome the prevalent exaggerated emphasis put upon the superficial and non-essential things in life; home esprit de corps, i. e., companionship or fellowship feeling, that peculiarly delightful social spirit which makes home attractive, the best beloved spot on earth; and spiritual atmosphere or the upward influence of the home, resulting from grace at meals, family devotions, religious instruction, music, pictures, helpful books and periodicals, and the cultivation of the Christian graces of kindness, unselfishness, patience, humility, sympathy, cheerfulness, and genuine love.

Home factors in the social conservation of boy life, which the home has within itself, may be summarized as follows: Home shelter, the common dwelling with sane attention to heat, light, ventilation, furnishings, sanitation, general order, and appearance; home food, the common meal, sufficient

in quantity, pure in quality, eaten slowly, with relish and good cheer; home hygiene, not only the sanitation of the house, but also its occupants, and that personal, parental instruction which leads to clean bodies and minds, so that fathers feel the responsibility and exercise the duty and privilege of teaching the sacred truths of sex-hygiene to their own boys, and likewise, mothers, the obligation of instructing their daughters; home education through reading, study, pictures, conversation, and parental example; home occupations, the mutual sharing of household duties; home recreations, the enjoyment of handicrafts and hobbies, and the common joys through music, games, entertainments, and outings; home income, that there may be impressed upon all the social teaching of mutual burden-bearing, especially when members of the family use their wages earned outside the home for the common support of the household; home companionship, that pervasive consciousness of kind which makes family unity and community of interests; home hospitality, neighborliness, open-house cordiality to friends, especially the boy's friends; home heritage, the spiritual assets of parental piety, the sum total of the family's religious virtues, which foster the higher life.

The home's program of protection, offensive and defensive, in behalf of boys, involves a decided attitude toward the boy's social enemies. Intemperance is an enemy which the home must persistently fight. Every father, for the sake of his own and

the other boy, must wage a continuous warfare against liquor interests of every description—breweries, distilleries, saloons, liquor-selling drug-stores, and joints. Evils of alcohol, narcotic drugs, and cigarettes should be taught. Books, magazines, and temperance literature should be used. Temperance organizations, movements, and workers should be encouraged. Legislation looking to the divorcing of Bacchus and boyhood should be demanded. Above all, a worthy example should be set by temperate lives in the home and elsewhere. Gambling is a bright-faced enemy to the boy, but no matter how like an angel it appears, the home must recognize and rout it. Compromise may mean future danger for the boy and future heartaches for the parents. Vicious literature of every kind—books, papers, pictures, postal cards, and bill-boards—should be condemned and, if possible, be destroyed. Municipal and State measures should be enacted and enforced to protect the boys and girls from the wide-spread wholesale vending of this vile stuff. The home has not only a right, but an imperative duty to save its boys. A positive program of sane substitution will mean good books and magazines, pure pictures, and a general campaign for clean literature in the homes, and in all public places. The nasty show in the form of moving pictures, vaudeville, or circus feature, is rank poison to boys. The first duty is to close these pernicious places; and the second duty is to make ample pro-

vision for clean entertainment. All moving-picture films should be censored. The home too must protest most vigorously against any theater feature that makes frivolous sport of courtship, marriage, divorce, and home sanctity. The social evil as an aggravated, segregated menace should be fought, but the causes also should be investigated and removed. Thorough study by eminently qualified social workers has recently brought out the startling fact that most of the social evil had its origin, not in the red-light districts of the large cities, but back in the country towns among high-school boys and girls yet in their teens, and yet in their homes. Ignorant of sex-hygiene, often because of indifferent parents, both boys and girls in the early adolescent age are liable to be made the victims of evil-minded associates, or through the devil's drummers bought up for the white-slave traffic. Late hours, lax discipline, and loose morals mean head-first toward a career of prostitution. Parents should first thoroughly inform themselves, and then, throwing away false modesty and nonsensical sentimentality, they should reverently instruct their own boys and girls on these vital subjects. Social tendencies in modern life which hinder the boy in his climb upward, in some cases should be condemned, and in others controlled so as to help in this great service of brothering the boy.

Home cooperation with outside agencies is necessary. It takes the combined strength, sympathy, and

service of all welfare agencies to protect boys and give them a chance to grow into honorable citizens. Some institutional home-helpers are: day-nurseries, kindergartens, public schools, boys' clubs, social settlements, public libraries, juvenile courts, parental and truancy schools, industrial schools, protective leagues, morality clubs, Young Men's Christian Associations, Sunday-schools, and churches. Both normal and subnormal homes find many agencies that demand sympathetic cooperation. Mutual needs make necessary mutual service. Intelligent cooperation counts for character-making and law-abiding citizenship. The home needs the help of the State through good laws enacted and enforced. In some cases the parents are almost helpless in their fight for the welfare of the boy unless strengthened by the strong arm of the State. The State too makes slow progress in any reform without the cooperation of the home. Facing the foes of the boy, the State must lock arms with the home, and hand in hand advance; hand of law in hand of love, both must be used in the beneficent mutual service of brothering the boy.

XIV

THE PUBLIC SCHOOL AND THE SOCIAL WELFARE OF BOYS

THE public school is the preeminent socializing institution of our modern democracy. Because of its varied and continuous contact with boys during the habit-forming years, it is the most potent factor, aside from the home, in the institutional brothering of boys. It is not a charity shaken out of the gold sacks of rich taxpayers, but an atmospheric, inalienable right, a blessing to be shared alike by the sons of poverty and the sons of plenty. We shall see how the school itself, the teacher, the pupil, the studies, and voluntary activities, are all important social helpers in brothering the boy.

The school is a social organization in its conception, purpose, and program. Its function as such is to take the social unit, the boy, and through instruction, discipline, exercises, and general influence relate him to the great ends of social welfare. The nearer the school itself comes to an ideal community life, the more fully will it, as a social organization, fulfil its true function. It is the great commoner, the spirit-level of society. No boy, however poor, need pass through its doorway with a bowed head and

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stoop-shouldered humiliation. While sometimes there may be cliques, gangs, and social sets, usually the boy mingles in a great brotherhood where race, riches, and religion are not hard and fast lines of separation. There is a pervasive consciousness of kind that takes little cognizance of color, clothes, or creed. The aim of public-school education is no longer individualistic, but social. Jane Addams says: "The democratic ideal demands of the school that it shall give the child's own experience a social value." The purpose of the school is not to make the boy a scholarly recluse, but a useful citizen.

The teacher is the social dynamic of the public-school system. He, or she, is largely the creator of the social mind of the school. If faithful to the task society assigns him, he is the chosen chief in the school's social conservation of boy life. Professor Dewey refers to the teacher as "a social servant set apart for the maintenance of social order and the securing of the right social growth." The conscientious teacher knows that this is true, and shudders at the responsibility which the State and the home thrust upon him. The teacher's social force lies: In a socialized personality which commands reciprocal like-mindedness; in the socialization of studies, making them real in the every-day life of the pupils; in the ability to democratize discipline by moving on horizontal rather than perpendicular lines, and gaining a point, not by compulsion, but by cooperation; in the possession of community

knowledge concerning industrial conditions, church and charitable life, social institutions, and philanthropic movements, and the ability to relate these with school interests and problems; in actual participation in neighborhood social service for the brothering of boys; and in the power of social suggestion and in the assignment of definite social tasks to boys; in brief, the teacher of social force is a personal exemplification of the social virtues of justice, equality, love; he is fair in thought and action; commends clean sport and censures trickery; treats rich boy and poor boy, slow boy and smart boy, with equal social consideration; respects the Monroe doctrine of secrecy; discourages tattling; condemns prompting, but at the same time conserves the altruistic spirit that may have suggested it; by him social action is commended, unsocial acts corrected in love, and through judicious praise social impetus is given to all worthy endeavor.

The boy himself as a social factor plays an important part in the welfare of his fellows, and determines in a large measure the success of a given school in its conservation of boy life. Certain social sentiments, virtues, and habits result from the boy's associate school life. Some of the socially constructive sentiments are: Recognition of school authority, social justice, social responsibility or interdependence, imitation and emulation, loyalty to leaders, organized play and work, race comity, property rights, "chummery" or consciousness of kind,

class fellowship, school esprit de corps, and that altruistic sentiment which leaps the barriers of cliques and classes and unselfishly serves the other fellow. The boy learns the following social virtues through associate life and study: Honesty, tolerance, truthfulness, purpose, perseverance, stability, patience, and self-control, and the social values of these virtues. He may acquire certain social habits of great significance such as: System or orderliness, work or the necessity of concentrated, continuous effort for the accomplishment of a set task, neatness of person, desk, books, room, building, grounds, and street, punctuality or "scheduleness," including attention, general submissiveness to an obedience-compelling power, and the habit of giving up personal desires for the good of others. These social sentiments, virtues, and habits are essential elements in brothering the boy.

The curriculum as a social ideal has been the result of years of development from the purely egoistic, culturistic aim in education up through the civic and economic conceptions. This ideal is sure to make a better type of citizen than the old self-centered aim. The socialization of studies means less mechanical cramming, more originality in the worker, and more personality in the work; it means broader culture, purer politics, greater industrial efficiency, and more concern for the rights of others. It still means "Learn to do by doing," but not by doing the other fellow. The teacher with

social vision, and socialized text-books that bring book lesson and boy life into every-day, practical relationships, can teach the boy how to live a genuine human life in the midst of his associates, to give and to take, to share and to suffer, to grow a clean, healthful, happy boyhood, self-reliant in industry, self-respecting in conduct, and self-denying in service; all of which is vitally important in brothering the boy.

Voluntary activities of boys and for boys indicate the awakened interest in the social welfare of boys. Several forms of schoolboys' clubs are: The school city, boys' congresses, city historical clubs, juvenile city leagues, and many other forms of self-governing clubs. Adult interest is manifest in vacation schools, school gardens, school savings-banks, manual training of many kinds, gymnasiums and athletic fields, evening schools, school hygiene, including medical examinations, baths, meals, medical inspection, nursing, care of eyes and teeth, and, in general, medical concern for any subnormal or abnormal condition.

The above is a mere hint at what school-teachers, school authorities, and allied forces are doing to brother the boy into a strong, useful man.

XV

BOYS' CLUBS

THE growth of boys' clubs has been phenomenal. They are of all sizes and purposes. The fact that there are so many now conducted by churches, settlements, public-school authorities, park boards, private associations, and individuals warrants an outlining of what may be called the technology of boys' clubs. Limited space restricts to baldest brevity in treatment.

Classification

Boys' clubs may be described according to their nature, support, control, and activities.

I. There are three kinds as to nature, viz., the mass, the group, the combination.

The *Mass* club is the one-club idea, with large enrolment not organically made up of smaller divisions. This is the usual type of street-boys' clubs. One of the pioneers, and probably the most successful illustration of a mass club, is the Boys' Club of Fall River, Massachusetts, which has a "graduate" department for older boys and young men. Both departments are substantially housed in well-equipped buildings. Thomas Chew is the efficient

superintendent. The largest, richest, and oldest mass club in the country is the Boys' Club of New York, at Tompkins Square. One of the most useful is the Chicago Boys' Club. Perhaps most unique is Columbia Park Boys' Club of San Francisco.

The *Group* club is what its name indicates, simply a small group organically complete in itself. If natural in formation, it is always a gang—a group consciousness of kind. It affords a fine opportunity to brother boys. The group club is the general form for settlement, church, Young Men's Christian Association, and school clubs.

The *Combination* club is the result usually, at least it ought to be, of a union of several groups, each separate group remaining intact. That is to say, a large mass club could not be mechanically, arbitrarily, cut up into small divisions and be called a combination club. Probably the largest combination of group clubs is at Association House Settlement, Chicago, which has had in one year as many as thirty group clubs and a total enrolment of over one thousand boys.

2. As to support, clubs may be classified as: *Private*, founded and supported by private action, exemplified in ordinary street-boys' clubs, and clubs in settlements; *ecclesiastical*, which includes all church and Sunday-school clubs, and, possibly, Young Men's Christian Association clubs; *municipal*, all public-school clubs, and recreation or field-house clubs.

3. As to control, clubs are: *Monarchical*, with the government under the control of the director,—most street-boys' clubs are of this character; *sociocratic*, controlled by the members themselves, often called self-governing clubs—these may be large or small clubs; *federated*, governed through representatives chosen by the smaller groups, as in the case of a combination club.

4. As to activities, there are many kinds, varying according to their constitutional purpose—*educative, recreative, industrial*. Mentioned without comment, they are: Literary, debating, reading, current events, athletic, social, dramatic, military, scientific, electric, chemical, wireless, industrial, handicrafts of many varieties, musical, chorus, orchestra, band, ethical, temperance, purity, mercy, hobby, collecting, taxidermy, kodaking, civic and patriotic, street-cleaning, city history, Bible study, savings, nature study, chivalric, philanthropic, lend-a-hand, camping, tramping, scouting, and many others.

Both the mass and the group clubs have advantages as helpers in brothering the boy. Each has some disadvantages. The believers in the mass club feel that a larger number can be reached; that it is more economical from the view-point of supporters and the boys themselves; that it tends to break down religious, racial, and political prejudices; that it stimulates the dull boy and affords a larger field for the bright boy; that money can more

easily be raised for the large club, on the theory that numbers are hypnotic; that it attracts the poorest and neediest boys under cover of the crowd; that it breaks up the gang spirit which sometimes is a social disintegrator; that concerted action with large numbers is made possible; that the esprit de corps being bigger and better is continuous and is, in itself, a strong attraction. Advantages claimed for the group or small, sociocratic club are: The leader, or adult adviser, gets closer to the individual boy, and thus has a firmer grip on his individual problems; the boy comes to know himself better; self-reliance is developed; discipline, being largely thrown back on the boys themselves, is made easier; individual responsibility for the success of the club is emphasized; personal initiative is encouraged; more intensive, if not extensive, work is possible; self-respect, an essential factor, is enhanced by club dues and duties; more permanent results in brothering are achieved; multiplicity of privileges and official duties tend to all-around development; the leader has more time to help the bad boy to become better and the good boy to become best, socially and morally.

Leadership

For the man at the head, call him leader, superintendent, director, adviser, brother, or what you will, there are certain qualifications necessary. He should be of sterling character, every inch of him

a man, orderly, courteous, neat, impartial; he should be sympathetic, large-hearted; tactful, with all that means in patience, decision, firmness, and yet kindness; he should have the peculiar courage and bearing which wins admiration. A group of settlement boys, after causing several leaders to resign, once said to the writer, who was responsible for securing their leaders: "We don't want any more hens." (They were referring, not to gender, but to disposition.) "We don't want no more sissy, candy men; we want a tough guy, who'll make us behave, so we can have a good club meetin'." They simply wanted some one not afraid of them. A leader must have a genuine love for boys, not the sentimental, story-book kind, but the real thing, that grips the boy and holds him; a sense of humor in a leader is indispensable; he must be a kaleidoscopic mixture of the sublime and the ridiculous; he should be interested in the things which interest boys, read their books and periodicals, know their names, games, pets, hobbies, and heroes; he must be resourceful, wearing an Aladdin's lamp on his sleeve, and be a master in applying the principle of adaptation and substitution; he should be just in decisions, giving a square deal to all; he must believe in boys, trust them, put them on their honor; he certainly should be teachable, willing to learn from the boys, and if he is a wise leader, he will get more than he gives; he should respect the boys, avoid baby-talk and the spirit of condescension (boys hate anything which

smacks of patronage, the hand-me-down monosyllabic attitude; it is a great mistake to fall into the habit of nagging, plastering the club walls with "don'ts" and filling the room with "threats"); he should be honest, make few promises and keep them with the precision of a clock; he must possess a calm self-control that wins the day and the boy. Is this picture of the leader ideal? Yes, probably so; and yet the boy in those critical years of character-building deserves the best. If you think this ideal, let me set up here the standard given by Winifred Buck,¹ whose wide experience with school-boys' clubs in New York leads her to feel the importance of this matter. She says:

I look forward to the day when the work of advising or directing clubs shall be as honorable a profession as that of school-teaching, and when all advisers shall be required to prepare themselves for their calling by a course of study more difficult than that now required to prepare public-school teachers. In addition to a technical knowledge of history, sociology, psychology, physiology, ethnology, criminology, political economy, pedagogy, the history of education, comparative religion, ethics, music, athletics, botany, arborology, and dramatics, and one or two languages—the ideal club adviser should be a man of the world in the best sense of the word. He should be without religious or political prejudice; he should be democratic in the true, not the cant, acceptance of the word; he should have an attractive personality and excellent manners; he should have traveled; and he should have had a fairly broad social experience, such as might

¹ "Boys' Self-governing Clubs," p. 185.

be gained by any well-behaved, intelligent young man (no matter what his origin) in a large university. He should also have the power to inspire love, as well as respect and admiration.

The foregoing puts the standard high, but no higher than it ought to be, considering the value of boy life, the material with which the director deals as a big brother. It is well for all who contemplate this field as a vocation to realize that work with boys is not boys' work.

Miscellaneous Suggestions

Others have written of the equipment and management of clubs; also, concerning club constitutions, see list of references at close of this book. It is well to keep in mind that simplicity is the key-thought. Modest equipment for clubrooms, provided as far as may be by the boys themselves, approaches the ideal. Club management cannot be learned from books. Wholesale methods are not apt to satisfy retail management. The good sense and ingenuity of the leader are better than formal rules. There should be few rules, and these should be enforced. Club constitutions also should be short and to the point; let the boys be largely responsible for the ideas, and the leader give form and general direction. A mechanical man-made, handed-down constitution, full of adult phrases, often kills the club in its infancy. The boy is democratic, and wants "a say" in the government.

Never copy in detail a constitution. Ideal constitutions are grown, not gleaned from books. If they sprout from the brain-seeds of the boys themselves, all the better. Many a constitution struck off on the rough anvil of crude boy-thought is more effectual as a working paper than the polished product of an adult rhetorician or logician who knows books, but not boys. For the benefit of "some good people who do not understand," Jacob Riis prints in his book, "The Battle with the Slum," the following boy-made constitution.² It is so human that quotation is worth while. "The boys got it all up themselves," says Mr. Riis, "with the help of a copy of the United States Constitution and the famous 'Stamp Act.'"

CONSTITUTION OF THE JACKSON PLEASURE CLUB, EVENING
RECREATION CENTER P. S. NO. 160, NEW YORK CITY

We the boys of the J. P. C. in order to form a perfect club, we establish justice insure domestic tranquillity provide for the common defence. We promote the general welfare and secure the blessing of liberty to ourselves and our descendants do establish the Constitution for the J. P. C.

No boys can be members who are less than thirteen years and must be from the 7th Grammar on.

No member can be President or Vice President unless 6 months in club.

All officers will keep their term six months.

The officers can not commit a law until it is passed by the members. If it is an important one it will be passed

² "Battle with the Slum," p. 376.

by votes. By this I mean that if $\frac{5}{8}$ of the members pass it, it is passed if $\frac{1}{2}$ is passed it is not passed.

Several committees are appointed to look over these rules which seldom happen on the streets.

If any member or officer is seen gambling, smoking, or fighting a fine of \$0.02 will be asked and must be paid the next meeting.

Special meetings will be held each month. Meetings will be held at 8 o'clock P. M. to 9 P. M.

No secrets or slang language or nicknames allowed or a fine of \$.03 is asked.

If any boy recites a recitation and makes a mistake he is not to be laughed at or a fine of \$.02 must be paid.

If any member takes the laws into his own hands and interferes with the president or any other officers or walks up and down the meeting room or draws pictures on the boards a fine of \$.02 will be paid.

Any one who is spoken to 3 times about order will be put out for that meeting.

Amendment I. No member will be allowed to go on a stranger's roof, or a fine of \$.03 will be asked.

In the next chapter we consider two other important types of organized work with boys through which many boys are being brothered into honorable and useful lives.

XVI

BOYS' DEPARTMENT YOUNG MEN'S CHRISTIAN ASSOCIATION, AND SOCIAL SETTLEMENT

It is not the purpose of this section to deal with the general movement known as the Young Men's Christian Association in its more than half a century of splendid achievement, but to consider only that segment designated as the Boys' Department. Likewise, the more recent movement, called the Social Settlement, treated in the next section, will not be considered in its manifold, beneficent operations as a whole, but only that small and very important part, the work with boys. The boy to be brothered is the "stuff" on which both Young Men's Christian Association and settlement are at work. While the stock may be rougher in one than in the other, the fiber coarser, the grain knottier, the finish more uncertain, the controlling purpose of both is or ought to be the same, viz., to make the best product possible out of the given material. What the product will be in either case, granting adequate machinery and skill, depends largely upon the ideals of the leaders as big brothers and skilled workmen. A universal model is set for the Young Men's Christian Association, definite and imperative, while the set-

tlement model may be as varied as the ideals of the workmen. It is true, however, that a Christian Association brother occasionally forgets his prescribed model, and true also that a settlement brother with a similar, though not prescribed model, sees his boy grow day by day toward the likeness of the model man.

The Boys' Department, Young Men's Christian Association

In considering the Boys' Department of the Young Men's Christian Association, we note its social significance, its coordination with the association movement, classification of members, segregation and federation of groups, organization of leadership, separation of equipment, fields of operation, and its cooperation.

In the field of social service for boys, the Boys' Department of the Young Men's Christian Association is reaching a high standard of efficiency. This high standard was not attained by mushroom growth, but has been made possible by pushing a thousand theories through the experience sieve of ten thousand men, then reducing the sifted ore in the crucible of years, and finally, little by little, building tested steel into the structure as it now stands. The demands for trained men have dignified the work and laid claim upon the strongest. Schools, conferences, and professional literature, by training in the psychological, pedagogical, and sociological

aspects of boy life, have been producing a body of boy specialists who have entered their local departments as scientists enter their laboratories, persistent in the study of cause and effect, and satisfied with nothing but the best. With the plane of preparation on a par with other professions, and with the association purpose ever paramount, positive and permanent results are being realized. The social significance of the Boys' Department is manifest in its threefold objective, its sevenfold obligation, and its fourfold operation. The triangle objective is the complete life of the boy—body, mind, and spirit. The sevenfold obligation is to help the boy realize the seven great social ends—health, wealth, knowledge, sociability, beauty, morality, and religion. The fourfold operation lies in the four fields of association activity—the physical, social, educational, and religious.

The organic relation which the Boys' Department has sustained to the association movement is noteworthy, and its efficiency, no doubt, is largely due to this fostering care of the older organization.

Two main divisions of the membership are made: Older boys (fifteen to eighteen years old) in school and at work, and younger boys (twelve to fifteen years old). Normal fellowships are recognized. Better names might be, boys in their early teens and boys in their later teens.

Experience has proved the wisdom of keeping men and boys separated in the various fields of

association activity. Within the department certain segregations into small purposive groups have been found necessary and desirable to meet the educational, physical, social, and spiritual needs of the different boys. These unite in one strong federation.

Leadership varies, but usually is of two kinds—actual and advisory. Actual may be paid and volunteer. Actual leadership inheres in the boys' work director, and his departmental assistants, together with volunteer teachers and leaders. Advisory leadership consists of a boys' work committee of men, cabinet of boys, and committees of boys. The general secretary of the association and other employed officers are sympathetic helpers.

Special department rooms with separate entrance and specialized equipment are needed for the best work. Parsimony in equipment never pays.

The fourfold field of operation, as already indicated, embraces the physical, social, educational, and the religious. On its open, clear-cut platform of reaching body, mind, and soul, the Boys' Department of the Young Men's Christian Association has an objective inferior to none. It is a valuable helper in brothering the boy. The physical work, hygienic, corrective, educative, and recreative, properly conducted, is essential to the best brothering of the boy. The social activities concern themselves not merely with sociables, entertainments, receptions, banquets, and occasional stunts, but also seek to develop the true fraternal spirit. The educational

feature brings within its scope reading-rooms, libraries, educational clubs, classes and tours, illustrated lectures, and practical talks. Religious work spreads itself, leaders being true to their trust, over the entire department. It specializes in Bible study, religious meetings, personal work classes, support of missionaries, and sometimes training classes for teachers of boys' Sunday-school classes. During one year nearly eight thousand gospel meetings were held, with an attendance of over three hundred thousand boys, and reporting almost four thousand professed conversions, and this is an average year. A detailed list of activities can be secured by consulting reports, year-books, and prospectuses of local associations.

Boys' departments become centers from which radiates helpful service for boys in every section of the city and among all sorts and conditions of boys. Besides the extension of Bible classes, physical and educational classes, and the giving of entertainments for groups in shops and elsewhere, there is, when mutually desirable, genial cooperation with street-boys' clubs, school and church clubs, Sunday-school athletic leagues, Boy Scout patrols, and neighborhood welfare movements for civic and moral improvement. Interchurch training camps for older boys and adults interested in brothering the church boy, find in the Young Men's Christian Association Boys' Department an efficient central agency for bringing about helpful cooperation.

Boys' Department, Social Settlement

That the settlement in brothering its boys has a task different from that of the Young Men's Christian Association is apparent to any one who knows both.

Settlement policies differ as settlements differ. No unified policy is possible, principally on account of a lack of a centralized, authoritative body to give direction; also, from the stubborn fact that settlements must face intricate social problems arising from peculiar neighborhood and racial conditions. A policy which suits one settlement may fail in another in the same city, because of different environment and needs; then a policy suited, for example, to boys in a New York settlement might be inadequate in a Chicago neighborhood of apparently the same racial and environmental conditions; also, on account of the shifting of populations in the same city any one settlement in brothering boys must change much of its policy from time to time if it would serve its constituency. The Young Men's Christian Association constituency is more or less uniform, especially in a given community.

Similarities. Certain governmental principles of the settlement bear likeness to those of the Young Men's Christian Association: The boys' work is an integral part of the local settlement and, as such, is under the ultimate supervision of the head resident; every settlement should have a head worker

with boys, amenable through the head resident to the board of directors, wholly responsible for the entire management of his department in its organization and operation; coordination is the status, and cooperation the spirit which should prevail; there must be some classification of membership, although more elastic than in the Young Men's Christian Association, and including boys under twelve years; there is also needed a segregation of groups in classes and self-governing clubs; the best results also obtain when the various groups are federated; separate and adequate equipment for boys is absolutely essential to satisfactory work; in the general field of activities—physical, social, and educational—there is much in common.

Differences. Each settlement is a law unto itself. While willing to learn from the Christian Association and other settlements in brothering its boys, it is forced to work out its own destiny. Contrasted with the Young Men's Christian Association, the main differences are in purpose or objective, methods, and equipment. The chief difference is in a lack of uniform purpose. A few settlements have the same objective as the Christian Association, viz., body, mind, and spirit, but the majority do not come out on an open evangelical basis. They feel that their constituents are such as do not warrant definite service in the realm of the boy's spiritual life, but leave that to church and synagogue. The ethical, as distinct from the Christian, standard is

set up. The success of several Christian settlements, notably Association House, Chicago, in brothering thousands of boys, seems to annul, or at least to question what some had considered almost a settlement axiom, that in the midst of a foreign population, a settlement will alienate its constituency by standing for Christian propaganda. Settlement methods too, in brothering the boy, differ in detailed emphasis even in conducting the same kinds of activities as the Young Men's Christian Association. For example, the educational work must be largely recreative and corrective. Then the equipment must be more varied and consistent with the wide field which a settlement is forced to enter in brothering the boy. Simplicity, durability, flexibility characterize it. The best is none too good. Various kinds of activities may be learned from annual reports of leading settlements.

Settlement efficiency depends primarily upon the board of directors, and secondarily upon the workers known as residents who live in the settlement house, and are in charge of the actual work and responsible for enlisting trained voluntary helpers. In general, of settlement work it may be said that there is lack of continuity. One efficient worker lays well the foundations, but another less efficient takes his place and fails to build thereon. The temptation to superficial and showy work leads to permanent failure.

Board members and settlement residents who

invest their means and strength in brothering boys are rendering incalculable service to city, State, and nation. The great cities are increasingly debtors to settlements for their magnificent constructive and preventive social service. A city's assets are enlarged by every boy brothered into clean, wholesome citizenship.

XVII

WHY BIG BOYS LEAVE SUNDAY-SCHOOL

ONE of the most important institutional helpers in brothering the boy is the Sunday-school.

John L. Alexander, Superintendent of the Secondary Division of the International Sunday School Association and an authority on boys' work, at the recent Kansas State Sunday School Convention said: "Eighty-six thousand boys in the teen years are lost to the Sunday-school every year." He further said: "In the past year I have addressed over three-quarters of a million of boys in North America, and I have found that not over seventeen boys who had left Sunday-school had returned." The Men and Religion Movement discovered that out of every one hundred thousand boys entering the Sunday-schools of the United States, eighty thousand dropped out before the end of the teen age. It is a very conservative estimate to say that the Sunday-school loses eight out of every ten. This fact is appalling. Such a boy lost to the Sunday-school is nearly always lost to the church, therefore lost to Christ, and lost to Christian citizenship. This leakage in the Sunday-school is the weak place in modern Sunday-school methods.

It is here the forces must be massed for diligent study and aggressive service. That big boys in their early teens are leaving the Sunday-school needs no proof, but why do they leave?

The answer to this question is of vital concern to all interested in brothering the boy. However, only an outline treatment can be given here. The several reasons for boys leaving the Sunday-school can be grouped around some five "Whys," viz.: Parental whys, teacher whys, school whys, boy whys, and society whys.

Parental Whys

I am not at all in sympathy with the too prevalent pastime of some social reformers who are always taking a "fling" at the home. The home seems to be their scapegoat for every unsatisfactory condition in modern society. Nevertheless, careful study of the problem considered in this chapter leads us to the door of the home with certain charges: *Irreligious atmosphere* or influence of some homes acts as a preventive. The going-to-Sunday-school spirit does not thrive in such places. *Irreverence* for the Bible, the church, and the Lord's Day. America's great sin, we are constantly told by visitors from abroad, is irreverence, irreverence of children for parent, younger for older, Christians for sacred things. The irreverent home does not head the boy toward the Sunday-school, and will not hinder him from leaving. *Indifference*;

it may be just general indifference born of ignorance or sin; indifference to the provision of suitable clothing; lack of interest in the boy's social and spiritual welfare; failure to appreciate the real service which the church and Sunday-school render in the making of character. Stay-at-homeness on the part of parents who could be in Sunday-school deadens the boy's interest when he comes to years of choosing for himself. *Criticism*, or active opposition, is a parental why that is responsible for scores of boys leaving the Sunday-school. Criticism of minister, church, Sunday-school, superintendent, or teacher, which some boys hear in some homes, loosens the boy's grip on all things religious; church gossip in home conversation paralyzes many a Sunday-school's chance to hold and help the boy.

Teacher Whys

This whole problem is largely a question of an efficient or inefficient teacher. The sign "Misfits a Specialty" might well be hung over many a Sunday-school. The very teachers who ought to be teaching boys are with adult classes or girls' classes. A misfit teacher ere long means a missing boy. No doubt, the very best teacher for boys in the early teens, absolutely, everything considered, is a man. This may not be true for boys twelve and under and for boys over sixteen. But some one says, "Better a good woman than a stick of a man." Yes, certainly. Noble women of certain refined

masculinity have done wonders for early teen-age boys. However, the best woman teacher cannot participate in the between-Sunday sports and physical interests of boys. They will not come to her with the questions which are uppermost in their minds during early adolescence. Whereas a man who has won their confidence by genuine "chum-mery" on week-days may be a brother indeed, and save the boy from many a physical pit. He has trod the boy's way and knows.

Aside from this point, we here mention ten types of teachers who are failures with boys' classes:

1. The teacher who is irregular in attendance; not a success with any class, but an absolute failure with boys. Absent teacher, absent boy. A few times absent, the boy loses interest and is gone.
2. A teacher who confuses mischief and meanness does not succeed with boys. This misunderstanding of boy life causes a teacher to fret, fuss, and fail. The mischievous boy is worth saving at any cost. The teacher should know him better between Sundays, and keep him busier on Sundays. To lose temper and send a boy out of class is hazardous to him. Lost control means lost boy. Sent out, he stays out, and sometimes leads others out with him.
3. A teacher who treats a boy as a machine fails. The boy is fearfully and wonderfully made, but he is a life, not a machine. A class of eight boys is not a row of eight hoppers to be mechanically filled on Sunday morning from the teacher's big

hopper-head. He is not a machine, and he soon tires even of a talking-machine. 4. A teacher fails who treats a boy like a monkey, simply a thing to be played with, fed, and petted. Such a conception of a boy is superficial. He may perform like a monkey, and enjoy hugely the "at home" feeds of the teacher, but if his teacher has no higher conception of his worth, the boy gets away. 5. Again, the teacher fails who treats a boy like a man. Such a teacher will plan, prepare, and present every lesson from the view-point of the adult, and will therefore talk over the heads of the boys, and so not interest them. Lost interest means lost boy. 6. A teacher fails with boys who knows Bible lessons but not boy life. Both the subject and the object to be taught must be known. It is not the best Bible student, as such, that succeeds best with boys. The teacher must know boy life, its interests and needs, and make every Bible lesson fit boy life. He must know the Bible lessons, but, more than this, he must make them interesting to the boy. He should not study Bible less, but boy life more. 7. One who talks but does not teach cannot hold and interest boys. Talking is not teaching. "Teaching is causing another to know." The teacher must find a point of contact or plane of common experience with the boy, and then use this skilfully to teach new truth. The teacher often must change both teaching matter and method to capture the boy's attention. The teacher who fails to make it plain,

fails to make good, and therefore fails with boys. 8. One who preaches but does not practise can never hold boys. As noted elsewhere, boys have X-ray eyes, and the contents of a whitened sepulcher are soon laid open for inspection. A Doctor Jekyll and Mr. Hyde, who says one thing and then does another, gets no quarter from boys. They first hate a hypocrite; then haunt him; then hound him out of the class if they can; if they cannot, they desert him. 9. One who prays but never plays may be good for much with adult classes, but good for little with boys. The boy appreciates the genuine good man who prays, but if he never plays he cannot get very close to boys. No play, no real fellowship with boys. Lost fellowship means lost boy. 10. The teacher who gives Sunday and withholds Monday fails as a teacher of boys. Boys are exceedingly human, and their most human time is week-time. The man who is either too industrious or too indifferent to give time to his class of boys between Sundays does neither himself nor the boys justice. If he gives attention week-days to the things in which they are interested, they will give attention on Sundays to the things in which he is interested. Just common interest between Sundays means compound interest on Sundays. Time given means boys gained,—gained through a loyalty to the teacher that in turn means loyalty to the Sunday-school, and finally loyalty to the Master Teacher of all.

School Whys

Sometimes some boys leave some Sunday-schools because of the school itself. Parents are faithful, and teachers efficient, but the school repels. It may be lifeless, cold, critical, unappreciative of the presence of boys, and unwilling to give them anything to do. Opening exercises may be effeminate, monotonous, long, or mechanical. Often the songs are too silly, sissy, or saintly. The boy refuses to sing. He may be coaxed, chided, and coerced. He resents it all. In brief, the school does not understand him. Unfit periodicals, misfit lessons, inadequate equipment prevent many schools from keeping the boy. The school that holds him must have life, movement, masculinity, must give him something to do, orchestra, messenger service, or something else. If Sunday-school means "sit still," then also it means "skip school." The average boy is short on long prayers, long sermons, and long faces. He likes goodness, but hates the goody-goody. Much of all this is what he finds at Sunday-school. In view of the way some schools are run, we do not wonder that wide-awake boys head and heel away to where "something is doin'." The school that makes room for its boys will not have room enough.

Boy Whys

With home, teacher, and school vitally interested in the boys, even then some will leave. All the boy

whys may be summed up into two, viz., his likes and his dislikes. He may be a quitter because he dislikes the school, superintendent, teacher, class, classmate, study, or something else; or because he likes play, freedom from restraint, sleep, bad associates, bad books, or bad habits which win him away. Very often his hero is a non-Christian man who never goes to church or Sunday-school, and so the boy follows in his steps. On this phase of our subject we will let the boy speak for himself.

It was the writer's privilege to serve as boy specialist on one of the Men and Religion teams. In many conferences with older boys, themselves in Sunday-school, sets of answers were secured to this question, Why do boys leave Sunday-school? The best complete list given at any one conference follows:

Lack of interest; parents do not go; a fellow gets hungry; thinks it smart to stay away; hypocrisy of the teacher; feel they are not good enough; feel they are not wanted; afraid they will have to spend a little money; think that their clothes are not good enough; folks won't let him go because of his clothes; too lazy; moved where there is no Sunday-school of his own denomination, and his folks object to his going to another; other places he would rather go; they get "sore" on the Sunday-school, superintendent, or teacher; because they are misunderstood; because other boys in the class don't behave; because teacher scolds him; because they are teased by other fellows who don't go to Sunday-school, and sometimes by the fellows who do go to Sunday-school; they don't appreciate what a Sunday-school is for; teacher

doesn't make it interesting; lack of faith in the teachings; teacher doesn't care about a fellow on other days; bashfulness; rather play than go; classes too large; put in the wrong class.

In a recent conference conducted by the writer at an interchurch training camp for older boys, there were one hundred and forty boys enrolled, many of them already teachers of younger boys' classes, representing about sixty churches of all denominations. The following reasons were given for boys leaving the Sunday-school:

Lost interest; lack of sociability; lack of order in the class; too sleepy to get up early; no men teachers; bad companions; poor teaching; finger of scorn (teasing); bad example of older fellows; more interested in other things; Sunday baseball; Sunday work; amusements; on account of parents; study too heavy; no good clothes; Sunday-school not interesting; live too far away; jealousy; lack of encouragement at home.

At this camp Ralph A. Waite, Jr., of New York City, International Secretary of the Young Men's Christian Association, Religious Work, Boys' Department, said that he and John L. Alexander, during the Men and Religion Campaign, gathered throughout the United States eight thousand answers to this question, or rather to the double-headed question, why boys go to Sunday-school and why they leave it. Answers were given by boys in later teens concerning boys of the early teens. The five group .

reasons with highest rank of all the eight thousand given were in order: (1) Gang or crowd; (2) leadership; (3) recreations; (4) organization, i. e., his desire to exercise right of self-government; (5) service for others. It will be noted that these were reasons for going to Sunday-school and also for staying away; e. g., as to organization, they came to the Sunday-school because the class was organized, and they thus had the right to govern themselves, or obversely, they left Sunday-school because this right was not granted, and some outside organization gave them the opportunity.

Both sets of answers above quoted tally in essence with the country-wide findings of the Men and Religion Movement. From these words of the boys themselves every one who is concerned in this great problem of keeping boys in the Sunday-school, ought to get many suggestions. The boy's view-point is the angle of approach which all must get who would efficiently brother the boy.

Society Whys

There still remain some reasons which cannot be charged up to home, school, teacher, or boy himself. These are due to the following: *Modern sensationalism*. The flood of influence which sweeps over the boy because of vicious Sunday newspapers, yellow journalism, lewd pictures, trashy books, and cheap shows, which take all the edge off any zest he might otherwise have for things religious; under

the spell of such sensationalism he is led away from the Sunday-school, never to return. *Modern industrialism*, which underpays and overworks the boy, robbing him of a Saturday afternoon of recreation, and forcing him into Sunday baseball and other forms of escape from the grind of office, store, or factory. *Modern skepticism*, not strong intellectual statement of unbelief, but the cheap street-car and street-corner scoffing at religion and sacred things, slandering the church and her ministry; all this coarse, blatant, ignorant derision falls into the ear of the adolescent boy who is just beginning to think for himself, and vitiates his whole view of life. Thus society is responsible for making it easy for a boy to turn away and stay away from the Sunday-school.

Facing these and many other reasons, the church through the Sunday-school must construct a policy that will hold and help boys, and make possible the wisest brothering. We turn now to consider such a policy.

XVIII

AN EFFICIENT BOYS' WORK POLICY FOR THE SUNDAY-SCHOOL

ANY boys' work policy that might be written would be a disappointment to some who are looking for the impossible, viz., a detailed description of the exact thing to be done to meet a certain specific situation in any one church. All any policy can do is to state fundamental principles along which all Sunday-school boys' work should be conducted. The bibliography given at the end of this book will name helps in working out details. Beginners are warned against attempting to graft on the "home church plant" almost any type of work which may strike their fancy. The best plans must be adjusted and adapted to the social and spiritual latitude and longitude of each local church. The International Sunday School Association, Secondary Division, Chicago, will be glad to direct Sunday-school workers to the best sources of information concerning specific types of boys' work.

Ten keywords express the general outline of the policy:

Investigation of the field and forces. Thorough investigation is fundamental to efficient Sunday-

school work with boys. Needs and opportunities must be known. 1. Find out about the boys themselves. Who they are, where, and what they need. A. In the church; how many are members, attendants, what they are now given to do, what can they do. B. In the Sunday-school; enrolment of boys at different ages; number left during past year or five years, and why they left. C. In the community; number in public schools, stores, shops, factories, etc., where they spend time and money, what are their interests, activities they like best, etc. 2. Find out about boy helpers, who are interested or could be interested in boys; material for teachers, club leaders, big brothers, what training they've had, what they need, where and how they may get such preparation. 3. Know available necessary equipment. 4. Search out means of support, budget of approximate expenses to carry on satisfactory work. 5. Learn community conditions that help or harm boys. 6. Find what are best methods, equipment, etc., successfully used elsewhere in church work for boys, and whether such type of work would suit local needs. These and many other things should be found out before very much if any special work for boys is undertaken. The kind of work to be done depends so much on the kind of boys, their home and community life, that foolish blunders will be made unless time is taken for careful investigation.

Utilization. Investigation, then utilization. While it is a mistake to rush into Sunday-school boys'

work without knowing well the ground, yet it is likewise foolish to wait and wish for trained leaders and splendid equipment before doing anything. Investigation will dig up unexpected treasures, both in boys to be helped and in adults willing to help. Forces found should be utilized at once and trained later. 1. Make the most of boys, leaders, and equipment at hand, not as the final solution, but as the start toward better things. 2. Boys themselves should be set to work for boys as investigators. 3. Older boys and young men should be utilized as teachers and leaders. 4. Existing men's brotherhoods, organized adult classes, should be swung into line for the big job of brothering the boy through the Sunday-school. Of chief concern is an efficient leader. A good leader and no equipment is better than good equipment and no good leader.

Organization. After finding the forces and getting them shaped up ready to be used, attention should be given to organization. This is a paramount principle. Organization may be fivefold:

1. Supervisory leadership. There is no one arbitrary plan. In some Sunday-schools the boys' work may be under the general supervision of a Church Boys' Work Committee elected by the church to supervise every kind of boys' work in the entire church. In others it may be a Sunday-school Boys' Work Committee or Commission, or a Boys' Work Committee from the Brotherhood, or Organized Adult Bible Class, or from the Sunday-school Coun-

cil of Workers. The pastor, superintendent, superintendent of boys' department, director of boys' work, and any others vitally interested in boys, may compose this committee.

2. Actual leadership. In every Sunday-school and church, however small, there should be a boys' work director, and under him leaders for the various activities. In a large church he might be a trained boy specialist on a salary, acting also as pastor's assistant or Sunday-school superintendent. In a small church the pastor, provided he is qualified, or some alert young man should be elected to this office. Many churches have found it a good investment to select one of their own young men and pay for his special training, with the understanding that he in turn become the church's director of boys' work and trainer of as many teachers and club leaders as are necessary. Leadership is the key to the whole situation. In some churches leaders will have to be grown from older boys. Several churches in a city or section of a State should unite in securing the expert service of a boy specialist to come and put groups of older boys and men through a course of training. The leader of boys' Sunday-school classes and leaders of church boys' clubs should have training in at least four general subjects: Structural knowledge of the Bible, boys and boy life and principles of self-government, principles and methods of teaching and leadership, and Sunday-school organization and equipment, specializing on

boys' work. In a large Sunday-school, a small group of picked older boys who give promise of ability as workers with younger boys, can form a special training class, meeting at the regular Sunday-school hour. A few fellows who mean business and who will pledge themselves to this task, under a capable teacher, could cover during the year the Bible section of some first-class teacher-training course, and then go through such a book as Fiske's "Boy Life and Self-government," adding Foster and Horne, the report of the International Sunday School Association's Commission on Adolescence, edited by Alexander, published under the title, "The Sunday School and the Teens," and possibly some other book. But some one says, this means work, hard work. It does, and so does anything else worth while. There is no excuse for inefficiency in these days of so many helps for teachers of boys' classes. The lone teacher of a boys' class in the rural district can buy books, attend institutes, or, by correspondence study, get next to the best that anybody has. Any teacher or leader anywhere ought to be ashamed to crawl or crutch along at a snail's pace, when he might run or aviate if he were willing "to get on to the job" and stay there.

3. Class organization. A strong class organization of congenial boys means more in winning and holding boys to the Sunday-school than any other one thing. A Sunday-school class well organized and wisely led, is the best boys' club anywhere to

be found. The essential elements are there, viz.: The teacher, who is the personal, leadership factor; the class, the gang or group factor; and the Sunday-school itself as the source and center of esprit de corps, enthusiasm for big things of which the class is a part.

What age of boys in Sunday-school should be organized? The answer is simple enough. When boys reach the organizing time in their own activities, then their classes should be organized, and not before. This naturally comes about the twelfth year. How big should a boys' organized class be? For early teens, it should be gang-size, i. e., from seven to fourteen members. In a larger group there is danger of having two or more gangs, and this always means divided loyalty and leadership and constant trouble. Sunday-school grading during the early teens cannot be arbitrary with boys. Social gang ties are stronger than age ties. Congenial groupings are better indications than birthday boundaries. Multitudes of boys will leave if mechanically, arbitrarily divided into classes. Sunday-school workers must recognize the gang instinct. Of all the reasons referred to in the previous chapter for boys going to Sunday-school or leaving Sunday-school, the gang heads the list, i. e., boys either go to Sunday-school because their crowd goes or they stay away because their gang is not at Sunday-school. No finespun, pedagogical theories as to grading can overlook this natural expression of boy

life in the early teens. Whatever the class organization may be, it must be elastic in name and constitution, providing for Sunday and week-day sessions. The usual and necessary officers and committees will be chosen. Naturally the boy leader of the class will be elected by the boys as president. The wise teacher concedes this, and also that the boys themselves should be responsible for much of the constitution and general planning. Secondary division leaflets, one, two, three, and four, will help the teacher.

4. Church boys' clubs as organizations not confined to the limits of a class, emphasizing certain interests of boys, are important factors in holding them. No club name or activity should ever be forced upon the boys. The knowing leader is a wise follower. Names and details are offered elsewhere. As a working principle, neither the boys nor the church should be overloaded with clubs. The hobbyist who goes crazy over athletics or any other one interest, however important it may be, must not be tolerated. Variety and balanced emphasis in church boys' club work are essential. Boys tire of one form of organization as they grow older; clubs should be graded. The truth in a nutshell is this: Know what you are about, then consult the boys.

5. Departmental organization. A church or Sunday-school boys' department, or federation of classes, clubs, and all forms of boys' work in the church, is absolutely necessary to harmony and

permanent good to the greatest number. Naturally, the superintendent of the boys' department would be the director of the boys' work. Ultimate supervision of all boys' work of the church heads up in the church Boys' Work Committee, composed of pastor, superintendent, boys' work director, and two or three others. Consult leaflets above referred to.

Adaptation, which is required as a working principle, means such articulation of all parts of organizations as to reduce friction to a minimum. It leads to harmony in the Boys' Work Committee, and in all supervisional work. Members of class or club should be congenial, suited each to each. The teacher or leader should be adapted to the age and kind of boys to be taught and led; the courses graded and adapted likewise to the average intellectual attainment of the class-members; the equipment adequate and in a separate room or curtained corner suited to each particular class or club; the activities not superimposed, but along lines in which boys at different ages are most keenly interested, adapted however to all-around development.

Operation. The adequate policy will make such provision for the boy and the community in its fields of operation as is demanded for the physical, educational, social, and spiritual welfare of the boys to be brothered. Again and again there is needed a warning against eccentric emphasis in any one field of operation.

Education. All activities should be based on sound educational principles of the best physiology, psychology, and sociology. Class work on Sunday and club work between Sundays fails if not thus anchored. The educational base prevents dissipation of the leader's time and the boys' energy. Best modern educational principles and methods must be known and used to guarantee permanent character-making. Of course it must be granted that since Sunday-school class and club work is voluntary, certain compulsory public-school methods cannot be used. In attempting to standardize the work educationally there is danger of making it too "schooley," and therefore of breaking contact with the boy in his out-of-school hours. However, the boy welcomes education or anything else if only the recreational dress is put on it.

Recreation. This and organization are the big words in the policy. The boy may live without home, school, or club, be deprived of learning, earning, and praying, go without money or clothes or grub, but he cannot live without playing. Play he must, or bust. The home, school, and church must become "explosion-proof." If the Sunday-school boys' work policy makes no provision for his recreation, he leaves the Sunday-school and goes where he can supply this meat and drink of his boyhood. This characteristic of boys is age-wide and world-wide. F-u-n is the cable code that reaches boy life from every quarter of the earth. If the Sunday-

school will begin early enough to satisfy his yearning for wholesome fun through class and club, the boy will have less desire for the unwholesome during those years when he is fun-mad. Christian forces must not leave the boy to the vicious influences of commercialized recreation. An efficient Sunday-school policy plans for a full and properly balanced program of recreation for all boys.

Socialization. All the organization, education, and recreation planned by the Sunday-school for its boys to answer the pressing personal needs of the individual boy, must be ultimately concerned with preparing the boy, not for selfish satisfaction, but for social service. Aside from a few years when the boy is self-centered, he is quite willing to play the game for the team's sake and to use his own increasing strength of body and mind in helping the other fellow. Much of the class and club activities should lie in the field of social and civic betterment. The teacher or leader with a social vision will be eyes to see and heart to suggest community needs and service. Naturally the boy's religion is a religion not of talk, but of action. He is a good scout, quite willing to follow the trail of Him who went about doing good.

Spiritualization. "Lest we forget." The life within the wheels—organization, education, recreation, and even social service—is more important than the wheels. The best organization may be magnificent machinery, but avails little without the

spirit. Supervisors, teachers, leaders must keep the spiritual note and end in view. Spiritualization is the very essence of true brothering. The brother's spiritual life must be nurtured by daily Bible study and prayer, if he, through class and club, would accomplish the best things for his boy.

Cooperation. The beautiful spirit of fellowship will follow if all workers are themselves spiritually and unselfishly filling their places. Jealousy is nitrogen. Self-seeking brings chaos. In formulating and executing a working policy for Sunday-school boys' work, there is no conceivably useful place for the selfish worker. Generally speaking, cooperation will be of two kinds—internal and external. Internal, among class or club members, between teacher and class, or leader and club, between clubs and classes, boys' department of the church or Sunday-school and other departments, and between all who plan and labor together in behalf of the boys. External cooperation means fine fellowship with other Sunday-schools and churches in the community, with all organizations for boys, in Young Men's Christian Associations, boys' clubs, and settlements where such exist, also with all agencies seeking the welfare of boys through the general community uplift, and through interchurch training camps and schools to develop leaders, Sunday-school athletic leagues, county and State Sunday-school associations, together with all denominational and interdenominational enterprises for

extending the kingdom. Differences of opinion there may be, but a self-sacrificing spirit there must be to save and serve the boy. Genuine brotherhood is essential to good brothering. We turn now to the church's social concern for boys.

XIX

THE CHURCH'S SOCIAL SERVICE FOR BOYS

IN considering the great work of brothering the boy the church should realize that it is dealing with the future citizen, who must be related to the ends of social endeavor.

By making the following suggestions as to points of contact with boy life, it is not intended that any one church should adopt as a social program in brothering boys all of the plans mentioned. Each church must study its neighborhood, the homes, occupations, and general condition of the boys to whom it ministers. If the neighborhood homes are of such a character that they answer the social needs of boys, or, if the churches locally are supporting a Young Men's Christian Association in the vicinity with its boys' department, or if a thriving settlement is in operation there, then the church's social service for boys may be reduced to a minimum. Under such circumstances, it may be better for the church to affiliate with established agencies in helping boys socially, and give itself emphatically to developing men and older boys in the spiritual art of brothering the boy through the Sunday-school and regular services. Such cooperation has many

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advantages besides mere economy. Many a church, however, finds itself to be the only institution in a whole district whose duty is to save the boys from social and moral ruin.

In every church will be found men who would make good big brothers, men who know and love boys. These should be given definite work of brothering. Usually in every church building is space—cold, dark, and cheerless many hours of every week—that should be utilized. A sign which hung in front of an attractive saloon read, "Open for business." Mischievous boys transferred it across the street, hanging it over a church door. On that particular church and, perhaps, on many another, it was plainly a misfit. The sign went back to the well-lighted, music-filled, socially cheery saloon, and with the sign went the boys. It is the business of the pastor, or one whom he may select, to get busy along the lines of social interest to boys. If the pastor has the time and can put himself abreast the psychologic, sociologic, pedagogic aspects of the boy problem, he is the man to direct the work. He should gather about him a force of workers as big brothers, and train them through conferences, reading and study courses as suggested in the previous chapter, trips of investigation to boys' clubs and elsewhere, and in the actual doing of boys' work. As noted before, every church should have a director of boys' work. In a small church he may be the pastor, provided he is in touch with boys. In the

constituency of a large church a salaried worker is desirable.

The church worker anxious to brother the boy must not attempt too much. He is warned again, as he proceeds to the many suggestions made in the following pages, that his chief concern is not club or class, method or machinery, but the personal, heart-to-heart and life-to-life service he can render through it all in brothering the boy.

Besides the incalculable inspirational impetus which the church gives boys toward high ideals in social service, and the cooperation of the church with agencies already at work, as described elsewhere, actual participation in certain forms of social service for boys is not only possible, but necessary in many localities. The following is a mere hint in the direction of how churches may brother boys by helping them to realize the social aims of life.

The great social interests are: Health and wealth, as approximate ends; and knowledge, beauty, sociability, morality, and religion, as the great ultimate ends.

The Boy and His Health

The Founder of the church spent much of his time among men ministering to their physical well-being. The church does well to invest constructively in sound bodies for its boys.

Where necessary, a ministry for boys through a good gymnasium, with shower-baths, tennis and

basket-ball courts, and athletic field, gives the brother a chance to reach and hold boys for the other work of the church. The Boy Scout Movement and other forms of organized work with boys develop manly bearing, discount the use of tobacco, and demand certain physical standards that vitally grip the boys. Church camps and outings, emphasizing the necessity of living much in "God's out-of-doors," give robustness to many boys and tie them to the church. Walking clubs, Woodcraft Indians, scouting are all profitable. Street-cleaning leagues increase the healthful tone of the community, besides enhancing civic pride.

Talks may be given on anatomy, clean personal habits, care of hair, nails, skin, laws of health and general hygiene, dangers of quack medicines and treatments, value of sleep, deep breathing, regular systematic physical exercise, dangers of overeating, overexertion, and overdrinking, care of the eyes in studying, simple antidotes for poisons, proper ventilation of home, factory, or store, nutritious foods, first aid to injured, and kindred subjects. Just here it might be said that personal purity talks should be given to the boy's father, rather than to the boy. Privately, and not publicly, the informed and interested father ought to take his boy into his confidence and open to him the mysteries of the laws of life. The boy has a right to this knowledge first-hand through the soul of his father, and not through the sieve of an evil-minded chum. Some fathers

bank too heavily on the innocence of their boys, forgetting that older, foul-hearted boys delight in peddling poison gratis to their juniors. These things are too sacred to be left to the vicious vender of distorted truth. When a clean-hearted boy, in the frankness of his inquiring soul, asks the first question, then he should be led naturally, trustfully into the labyrinth of life. It is no less than cruelty to answer him evasively when he asks for bread by giving him a stone. Some fathers give homilies by the hour on money-making, saving, and spending, but never a minute to this more important matter. Of how much more value is manhood than money! What shall it profit that boy, if he gain the whole world and forfeit his life—body, mind, and soul? The pastor might very well have a brotherly conference with fathers, suggesting the importance of this matter, naming certain books to be read by parents. For example, Hall's "From Youth into Manhood" is a fine book for a father to read through with his boy, thus opening the way for a brotherly confidential talk between father and son.

In many ways, the church can and ought to serve the health interest of boys.

The Boy and His Wealth

The worth of money can be taught through savings-banks—penny or postal. Sometimes a near-by bank will cooperate with the church boys.

Classes in carpentry, sloyd, printing, weaving,

working in wood, in leather, and in metal, cobbling, and many other such forms of handwork, give acquaintance with the dignity of labor, and at the same time can be used to encourage thrift. The stimulation toward a trade may mean much for the boy's future wealth.

Vacant-lot gardening, even in a large city, can be made profitable to boys. In a smaller town, some experiments of church boys' clubs have resulted in fine vacation bank accounts, and a zest for hard work which became perennial.

Talks may be given by successful business and professional men on thrift, honesty, dignity of toil, their own early experiences in saving the first one hundred dollars, good investments, best use of money, land values, dangers of speculation, and rights of a citizen who owns property, stewardship of wealth, the great captains of industry, and similar subjects. It is well for boys to know that unless they save the dimes, they'll never have the dollars to save.

The Boy and His Desire to Know

The church is not a school, and should not attempt to duplicate work already done in its community. The church can, however, have a most helpful contact with the boy in reference to his desire to know.

The average boy is keen to know. With him the leader that goes is the leader that knows, the one who can fill the curiosity crevice in his brain with

wide-awake facts. It is safe to say that the average boy to-day knows more about flying and flying-machines than a dozen men. He is a kodak with his curiosity film ready for a snap shot at something new. That he may fill his films with noblest thought, the church must make some effort to bring him face to face with divine truth.

The Sunday services with Scripture, sermon, and song, are of preeminent importance to the boy. It is true that in these days there are many avenues through which knowledge travels into a boy's brain, but the religious road will ever be the broad, beautiful way. The boy who misses the regular church service, with its general intellectual, as well as spiritual uplift, suffers great loss. There is no truth like God's truth, and no means like God's appointed means for the impartation of that truth. The boy gets this truth in fragment and at close range in the Sunday-school, but in addition he needs the impression of the great inspirational service. It is in the worshipful atmosphere of a church assembly that the older boy thinks himself into life's relationships under the thrill of some great truth. It is there that he shapes resolution, determines conduct, and decides destiny. Parents make grave mistakes in not encouraging the presence of their boys at Sunday public worship. Is there not some connection between boyless pews and the decline of candidates for the ministry?

The church has other ways of meeting the boy's

interest in knowledge. Sunday-school instruction is the manifest expression of the teaching function of the church through Scripture selections, religious periodicals, and the personal knowledge of the teacher. The wise instructor finds a point of contact along the line of the boy's experience, and makes the boy eager to learn Bible fact and incident. If wise, the teacher as a good brother will make this knowledge real in the every-day life and conduct of the boy. He will show that the gulf is not fixed between Bible lesson and boy life.

In some communities, the church makes efficient its knowledge service between Sundays, by maintaining a library full of readable, red-blooded books, inviting and wholesome, and a reading-room, supplied with boys' periodicals and magazines. Mid-week classes also are conducted along several lines, especially on missions, using good maps, charts, and pictures, showing the people and customs of mission lands. Curios are gathered, stereoscope, and postal-cards used. With a live leader, missionary biography, such as the stories of John G. Paton, Livingstone, MacKenzie, and others, can be made as romantic and fascinating as a Rollo book and more instructive. Graded courses in missionary biography can now be secured.

In some churches, city history, nature study, and science clubs are organized; in some, museums are formed with amateur scientific collections made by the boys, who gather natural history specimens—

such as bugs, butterflies, shells, and geological formations. Collections are made of keys, stamps, and relics, also curios from Palestine, Egypt, and other Bible lands. Excursions are made to historical points, parks, museums, and zoological gardens. Debates and general discussions are profitable if choice is made of such practical problems as the best industrial education, value of apprenticeship, choosing a trade, business, or profession, the boy and his boss, advantages of a college education, value of modern languages, success habits, hindrances to success, good citizenship. These debates may be supplemented by talks on best books and profitable reading, travel talks with postal cards, stereopticon, or reflectoscope, scientific talks on popular subjects. While the church big brother is filling the boy's head, he ought to be finding his heart. If he does not, he has failed to realize the ultimate purpose of all his service.

The Boy and His Love of the Beautiful

If a boy is anything, he is a nature lover. Nature unspoiled is beautiful. The unspoiled boy is beautiful, because natural. As such, he is all eyes and ears to nature. The boy may not see beauty through artist's eyes, or poet's fancy, or describe it with profuse rhetoric, but he sees it. If he is normal, beauty anywhere attracts and ugliness repels. In church work it is a great mistake to think that "any old thing" is good enough for boys. In the church,

and also the home, the boys deserve the best. Some good people give Mary the front, many-windowed bedroom, beautifully furnished, and consign John to the dark, back bedroom or attic, unadorned and uninviting, and then wonder why John is so rough, and why he spends so much time "out with the boys." He should be given a comfortable room, and allowed to furnish it from his own money, making it a regular den of personal hobbies, with posters, pictures, pennants, and all the rest. Shame on us when we let the down-town den become more attractive than the home den! So boys in Sunday-school are often given the least attractive room or "spot." The room in the church home should be cheerful. Even a noisy boy has somewhere in his head a serious thought, and somewhere in his heart a bit of sentiment. The church must recognize both, and through its welcome and warm-hearted consideration, win the boy for all time. Tactful appreciation may discover deacons in the rough. Social quickening may lead to spiritual salvation. A beautiful building does not make less beautiful boys. Beautiful surroundings have a refining influence on the boy.

The church serves the boy's esthetic interest indirectly through the architecture, furnishings, decorations, and color scheme of the house of worship. A boy's soul may not be blessed or blighted by cathedral calm and color, but he is more apt to respond to divine truth there than when he is sent

to a dark, damp corner of a basement room, to wiggle around on a broken bench.

Music makes its forceful claim upon the boy. He loves music of his sort—so do we. The orchestra for older boys and the chorus choir for younger boys make their appeals. Dramatics, if well directed and kept under control, art exhibits, picture loan collections, classes in drawing, sketching, modeling, especially map work in sand and pulp, picture pasting, Bible illuminating, and the like, with different ages of boys, develop the artistic sense and deepen love of the beautiful, all of which is necessary to the best brothering.

The Boy and His Recreation

On the social side of a boy's life—and that is a large part of his life if he is normal—is the main entrance to his heart. The entrance to a boy's spiritual stronghold is usually a pass of Thermopylæ which not even a Xerxes can take; whereas one man who is tactful in brothering the boy can capture a regiment of boys, spiritually, by skilfully planning a campaign in the open field of their recreations.

Church workers, in answering the social needs of boys in many neighborhoods, operate through clubs and classes of various kinds, with sociables, playgrounds, game-rooms, gymnasiums, swimming-pools, bowling-alleys, and many other forms of innocent recreation. Camping and tramping parties,

boy scouting, and a variety of athletic teams, give zest and direction to buoyant spirits. Entertainments of the light but wholesome kind, where harmless fun is the reward of attendance, are of considerable value in realizing the social welfare of boys. Most boys are at least fifty per cent fun. This fact church workers either do not know or forget. In the picture of a boy's anatomy, the funny-bone fills the page. Many Sunday-school teachers of the too serious type, in feeling that all play and no work (on the lesson) makes Jack a dull boy (in the class), should get acquainted with Jack between Sundays. Ordinarily the teacher who knows his boys best between Sundays teaches best on Sundays. Not that the teacher should study his Bible less, but boys and baseball more. Genuine interest in the things which interest boys—their books, their pets, their hobbies, their games—is a pass-key to the inmost chamber of their castled souls. Recreation is the road which leads to the castle gate. Happy the brother who finds it!

The Boy and His Morality

The church ministers to the boy ethically by direct instruction from pulpit, Sunday-school room, clubs, and classes, and indirectly through the example of pastor, teacher, parent, big brother, and special worker.

Through certain forms of organized effort, morality molds are cast for chivalry, justice, patriotism,

mercy, purity, temperance, and honesty. Some important ones are: The Knights of King Arthur for older boys, The Brotherhood of David for younger boys, both teaching knightly honor and morality; Pilgrim Fraternity (non-secret); Knights of the Holy Grail; Order of American Boy, manliness in morals, mind, and muscle; Boy Scouts of America, with its law of courtesy, obedience, reverence, and other virtues; Boy Pioneers; Bands of Mercy; Animal Protective League; Phi Alpha Pi, a non-secret religious fraternity charged with the spirit of Christian manliness and altruism; The Knights of the Silver Cross, affiliated with the White Cross Society; Woodcraft Indians; Boys' Brigade; Boys' Life Brigade; The Knights of Sir Galahad, purity in body, mind, and soul; Kappa Sigma Pi, or Knights of Saint Paul; First Aid Association; Anti-Cigarette League; The Boy Trust; Bands of Hope; Juvenile Good Templars; Sons of Temperance; Temple of Honor; Royal Templars of Temperance; The Loyal Temperance Legion; The Church Temperance Legion; and others.

The boy's conduct depends on his ideals. The mature morality of the man usually results from the ideals sown in the mind and rooted in the heart of the boy. As a boy thinketh in his heart, so is he, and as he thinketh in boyhood, so will he be in manhood.

Church workers, with X-ray vision and holy purpose, must realize that below the superficial sur-

face of mischief and, perchance, momentary meanness, are large fertile areas, where moral truth may be lodged for life's fruitful harvest. Even older boys are not always given due credit for serious thought. A pin scratch on the surface, rather than a cañon in the cerebrum, is the usual estimate of the depth of their thinking.

Commands disobeyed, advice disregarded, sermons heard but not heeded, together with hours and months of sacrificing service apparently unappreciated—all nevertheless make their impressions even as the perennial pounding of drops of water on shelves of stone. So, with line upon line, precept upon precept, the groove deepens until character courses are marked. Thus, in spite of all the years of seeming failure, with their headaches and heartaches, the persistent preacher, the patient parent, and tireless teacher at last win the victory through efficient brothering.

The Boy and His Religion

The church sees at the center of all seeds of morality the kernel of Christian truth. The ethical seed, however lovely, is a lifeless shell, unless the germ of divine truth is within. The religious interest is, therefore, held to be the chief end of social endeavor. Social service for the boy does not end when his moral stature stands full beneath ethical standards, unless this fulness results from and is sustained by the germ principle of divine

life within. True morality is not tied on fruit. It is not false hair, however beautifully it may adorn the head. True morality is an outgrowth, not an outfit. Permit a parody on a familiar stanza:

Moral heights by great men won and kept,
Were not attained by self-made flight;
But they, while their companions slept,
Were praying upward in the night.

The supreme contribution which the church makes to the boy's religious interest is in the service of worship, including the preaching of sermons, prayers, Bible reading and exposition, responsive service, singing of hymns and anthems, also, through the great teaching force of the Sunday-school. The wise brother will value all these as helpers in brothering his boy. Indirect service, often surprisingly effective, is given by periodicals, books, and through the power of personal example and institutional influence.

Some religious organizations for brothering boys through church activities are Christian Endeavor, Baptist Young People's Union, Epworth League, and kindred societies for the older boy. These mixed societies are sometimes conducted in such a way as to repel rather than to attract the older boys. For the intermediate or early teen age it is better, if it is desired to retain the name, to have a Boys' Endeavor, a Boys' Union, or a Boys' League, not with a reduced senior constitution, but with a new one based on the nature of boys in the early adoles-

cent period. Other organizations besides those previously mentioned are: Junior Brotherhood of Saint Andrew, Junior Brotherhood of Andrew and Philip, Knights of Saint Paul, Brotherhood of Saint Paul, Knights of the Church, International Order of King's Sons, Pauline Brotherhood, Boys' Brotherhood, Junior Baraca, Junior Agoga, and others.¹

Interchurch Service for Boys

The Social Service Commission of the Northern Baptist Convention and commissions of other denominations discover that most churches socially at work for boys and young men are moving in the line of athletics. Many churches of all denominations, in erecting new buildings, especially Sunday-school or parish houses, are rightly making generous provision for the healthy athletic nature and the development of the social welfare of boys. Well-constructed and well-conducted gymnasiums with baths ought to be located in all sections of cities, accessible to rich and to poor boys. If no Young Men's Christian Association, Settlement, or Boys' Club supplies the need, the church, or group of churches, ought. There are districts in large cities

¹ Nearly all of the organizations above referred to have national scope and organs. Details can be secured. Officers and offices are constantly changing. The most careful mailing-list would be worthless in a week. Information will be furnished by the General Alliance of Workers with Boys, Fall River, Mass., care of Thomas Chew, or by International Young Men's Christian Association, Boys' Department, 124 East Twenty-eighth Street, New York City, or by International Sunday School Association, Secondary Division, Mallery Building, Chicago.

where several churches ought to form a holy alliance to drive out of the kingdom of boydom the saloon, the low dance-hall, immoral theaters, and degrading social clubs. Then, as a substitute, they should erect and maintain a neighborhood cooperative social center, having gymnasiums, play courts and shower-baths, rooms for clubs and classes, entertainment hall, and other features where boys and girls can meet for pleasure, wholesome, health-giving recreation, and social uplift. The doors should be thrown open to all, regardless of color, creed, or clothes. A small monthly membership fee should be charged for at least two reasons: First, so that the boy may keep his self-respect because he appreciates the more what he pays for, and, secondly, it serves sometimes as a leverage for discipline.

What a monument such a plant would be to the unselfishness, justice, and power of a full gospel ministry! What a sad reflection on organized Christianity to see scores of boys and young men yearly falling into the ravenous maw of the saloon and its licentious allies to be physically and morally ruined, while many local churches of the same community waste their substance in riotous wrangling!

Throwing aside for the moment the hope of theological or ecclesiastical union, as we look facts squarely in the face, we see how calamitous it is to clean citizenship and the purity of future homes that churches do not unite in social service to save the boys and the girls. If less time were given to

threadbare argumentative consideration of what the ancient fathers said, and more serious thought to what the future fathers will be, devil domination through saloon and brothel would be destroyed, and the cause of virtuous manhood advanced. This is not a plea for the abrogation of religious principles embalmed in creedal caskets, or doctrines devoutly held, or the wholesale surrender of time-honored truth. Let us hold fast the good and true, but the social crises confronting many churches demand that unselfish action be taken and taken quickly, while boys are boys and may be brothered. We may be martyrs to-day, even suffer the torture of the death-stake, but we are insensate theological mummies indeed if we do not thrill and shudder at the sight of martyred men-in-the-making, yet in their teens, tied to the stake by their passions and our indifference, while saloon flames lick up their lives. Do we care more for a microscopic modicum of tangent truth than we do for the ore-filled, mountain-like soul of the boy whose inner life is filling up with the molten fires of hell? Would it not be better in some places to have fewer and stronger churches, wide-awake to gospel work, possessing the men and the means to fight the forces of evil, than to overchurch and underserve the community? All praise to the few churches in congested portions of large cities which, single-handed, are fighting the good fight, redeeming the times because the days are evil, and snatching boys like

brands from the burning. Their struggle is often heroic, despite their heavy financial burdens and heartaches and the cold cynical indifference or green-goggled jealousy of "sister" churches.

Like the disciple Peter, many Christians to-day are anxious to build the tabernacles for three on the mount of transfiguration, but are blind to the needs of the unfortunate boy at its base.

The Church's Opportunity through Big Brothers

The boy is the church's opportunity. He is also the devil's opportunity. The boy is God's property by right of eminent domain, but the devil gets a mortgage on many a lad. The church has a two-fold duty, toward the normal boy to prevent the placing of this mortgage, toward the neglected boy to lift it. Character-formation is better than jail-reformation. Church-prevention is wiser than court-cure. Let us not forget that what the man will be, the boy is now becoming; that the boy, though minor in law, is major in life. Church investments in boyhood stocks pay highest dividends in deacons and dollars.

To save a man is to save a soul, but to save a boy is to save a soul plus a life. The chief business of a church is to save the boy's soul, but this is not its only business; the boy with a saved soul has a body and a mind. To save the boy (body, mind, and soul) the church must be interested in the things that interest the boy (body, mind, and soul). Let

us remember that we cannot get religion into a boy prayer-meeting end first. The prayer-meeting is good, and nothing can take its place, but the prayer-meeting is the high state of spiritual civilization, and the average boy is more of a savage than a saint.

The boy is on the auctioneer's block for sale. The question is: Who gets the boy? How much is offered? The street makes a bid, the saloon bids, the pool-room, the gambling-den, the vicious book, the cheap theater, the brothel bids. So does the home, the school, the library, the Sunday-school, the Young Men's Christian Association, the boys' club, the settlement, and the church. Who gets the boy? The sad and startling fact is that the boy goes to the highest bidder. But a sadder fact is that the boy may be *your* boy. The best brothering that father, mother, friend can give is needed to save the boy.

BROTHER, SAVE THE BOY

Brother, save the boy—

City boy and country boy.

High and low, smart and slow,

Boulevard and beggar row,

Growing up for weal or woe,

Save the boy.

Brother, save the boy—

City boy and country boy.

Save his body; make it strong,

Shielding weak, suppressing wrong,

Filling life with work and song,

Save the boy.

BROTHERING THE BOY

Brother, save the boy—
City boy and country boy.
Save his mind and make it pure;
Power to conquer evil lure,
Power to think, decide, endure,
Save the boy.

Brother, save the boy—
City boy and country boy.
Save his soul and make it white,
By the Way, the Truth, the Light,
Helping God and man unite,
Save the boy.

Brother, save the boy—
City boy and country boy.
Save him—body, mind, and soul,
Not by thirds, but save him whole.
Day by day make this your goal,
Save the boy—
Body, mind, and soul.

Brother, save the boy—
City boy and country boy.
Father, mother, sister, friend,
Try once more, then try again,
Persevere unto the end,
Save the boy.

BOOKS AND OTHER HELPERS

ONE HUNDRED BEST BOOKS FOR WORKERS WITH BOYS

The following list of books is not offered as an exhaustive bibliography, but as a suggestive reference library of books most helpful in brothering the boy:

Addams, Jane. *The Spirit of Youth and the City Streets*. New York, 1909.

Alexander, John (editor). *Boy Training*. (Several writers.) New York, 1910. *The Sunday School and the Teens*. (Several writers.) New York, 1913. *Report of the Adolescence Commission of the International Sunday School Association*.

Ayres, L. P. *Laggards in Our Schools*. New York, 1910.

Baker, G. C. *Indoor Games and Socials*. New York, 1912.

Bible Study. Consult the denominational publishing houses, Young Men's Christian Association (Association) Press, New York, and others.

Bisseker, H. *When a Boy Becomes a Man*. New York, 1912.

Boy Scouts of America, *Handbook*. 200 Fifth Avenue, New York, 1911.

Buck, Winifred. *Boys' Self-governing Clubs*. New York, 1903.

Burbank, Luther. *The Training of the Human Plant*. New York, 1909.

Burdette, Robert J. (and others). *Before He is Twenty*. New York, 1894.

Burr, H. M. *Adolescent Boyhood*. Springfield, Mass., 1909.

Chesley, A. M. *Social Activities*. New York, 1910.

Clark, Kate U. *Bringing Up Boys*. New York, 1899.

Coe, G. A. *Education in Religion and Morals*. New York, 1902.

Cowgill, F. B. *How the Boy Was Lost*. New York, 1912.

Crissey, Forrest. *The Country Boy*. Chicago, 1903.

Dawson, G. E. *A Boy's Religion*. Boston, 1901.

Dickinson, G. A. *Your Boy: His Nature and Nurture*. New York, 1908.

Dole, C. F. *The Young Citizen*. Boston, 1899.

Du Bois, Patterson. *Point of Contact in Teaching*. New York, 1899. *The Natural Way in Moral Training*. New York, 1900. *Beckonings from Little Hands*. New York, 1897. *Fireside Child Study*. New York, 1903. *The Culture of Justice*. New York, 1910. These Du Bois books are especially helpful to parents who are interested in brothering the boy through the early years.

Fiske, G. W. *Boy Life and Self-government*. New York, 1910.

Folks, Homer. *The Care of Neglected, Destitute, and Delinquent Children*. New York, 1901.

Forbush, W. B. *The Boy Problem*. Boston, 1901. *The Coming Generation*. New York, 1909. *Church Work with Boys*. Boston, 1910.

Foster, Eugene. *The Boy and the Church*. Philadelphia, 1909. *Starting to Teach (Boys)*. New York, 1910.

George, W. R. *The Junior Republic*. New York, 1910.

Gibson, H. W. *Camping for Boys*. New York, 1911.

Griggs, E. H. *Moral Education*. New York, 1904.

Grinnell, E. *How John and I Brought Up the Child*. Philadelphia, 1894.

Guernsey, Alice M. *Citizens of To-morrow*. New York, 1908.

Gulick, Luther. *The Hygiene Series, Emergencies, etc.* New York, 1909.

Gulick, Luther, and Ayres, L. P. *Medical Inspection of Schools*. New York, 1909.

Gunckel, John. *Boyville (Newsboys)*. Toledo, Ohio, 1909.

Hall, G. Stanley. *Adolescence*. Two volumes. New York, 1902. *Youth: Its Education, Regimen, and Hygiene*. New York, 1910.

Hall, W. S. *From Youth into Manhood*. New York, 1908. Best on sex-education.

Hart, H. H. *Juvenile Court Laws Summarized*. New York, 1910. *Cottage and Congregate Institutions*. New York, 1910. *Preventive Treatment of Neglected Children*. New York, 1910.

Henderson, C. R. *Dependents, Defectives, and Delinquents*. Boston, 1901.

Hillis, N. D. *The School in the Home*. New York, 1902.

Hoben, Allan. *The Minister and the Boy*. Chicago, 1912.

Howells, W. D. *A Boy's Town*. New York, 1902.

International Sunday School Association. *Secondary Division Leaflets*.

Jenks, J. W. *Life Questions of School Boys*. New York, 1908.

Johnson, G. E. *Education by Plays and Games*. Boston, 1907.

Jones, R. M. *A Boy's Religion from Memory*. Philadelphia, 1902.

Kern, C. B. *Selected Books for Boys*. New York, 1900.

Kirtley, J. S. *That Boy of Yours*. New York, 1912.

Koehler, E. *The Boys' Congress of Missions*. New York, 1909.

Koons, E. G. *The Child's Religious Life.* New York, 1903.

Lamoreaux, A. A. *The Unfolding Life.* New York, 1907.

Lawrance, Marion. *How to Conduct the Sunday School.* (Chapters 21 and 22.) New York, 1903.

Ledyard, E. B. *Religion in Boyhood.* New York, 1896.

Lee, J. *Constructive and Preventive Philanthropy.* New York, 1906.

Lindsey, Ben B. *The Problem of the Children.* Denver, 1904.

Littlefield, M. S. *Handwork in the Sunday School.* New York, 1905.

Mangold, G. B. *Child Problems.* New York, 1910.

McCormick, Wm. *The Boy and His Clubs.* New York, 1911.

McKeever, W. A. *Farm Boys and Girls.* New York, 1910.

McKinley, C. E. *Educational Evangelism.* Boston, 1905.

McKinney, A. H. *Our Big Boys and the Sunday School.* New York, 1910.

Men and Religion Messages. Boys' Work in the Local Church. New York, 1912.

Mero, E. B. *American Playgrounds.* Boston, 1908.

Merrill, L. *Winning the Boy.* New York, 1907.

Moon, E. L. *The Contents of the Boy.* New York, 1909.

Morrison, W. D. *Juvenile Offenders.* New York, 1897.

Newell, W. W. *Games and Songs of American Children.* New York, 1903.

Newman, B. P. *Boys' Clubs in Theory and Practice.* London, 1900.

Parsons, Frank. *Choosing a Vocation.* Boston, 1909.

Perry, C. A. *Wider Use of the School Plant.* New York, 1910.

Puffer, J. A. *The Boy and His Gang.* Boston, 1912.

Reeder, R. R. *How Two Hundred Children Live and Learn*. New York, 1909.

Richmond, Ennis. *Boyhood*. New York, 1900.

Richmond, Mary E. *The Good Neighbor*. (Chapters 2 and 3.) Philadelphia, 1907.

Riis, Jacob. *The Children of the Poor*. New York, 1892. *The Peril and the Preservation of the Home*. Philadelphia, 1903.

Robinson, C. C. *The Wage Earning Boy*. New York, 1910.

Russell, C. E. B. *Young Gaoi Birds*. New York, 1910.

Russell, C. E. B., and Rigby, L. M. *The Making of the Criminal*. New York, 1906.

Smith, H. P. *Boys and Their Management in School*. New York, 1905.

Social Evil. Report of Vice Commission, Chicago. (Chapter 5.) 1911.

Spargo, John. *The Bitter Cry of the Children*. New York, 1906.

Stall, S. *What a Young Boy Ought to Know*. Philadelphia, 1897.

Stelzle, C. *Boys of the Street: How to Win Them*. New York, 1904.

St. John, E. P. *Child Nature and Child Nurture*. Boston, 1910. *Stories and Story Telling*. Boston, 1909.

Sunday School Times. *Building Boyhood*. Philadelphia, 1908.

Tracy, F. *The Psychology of Childhood*. Boston, 1900.

Travis, T. *The Young Malefactor*. New York, 1908. *Best on delinquency*.

Urwick, E. J. (and others). *Boy Life in Cities*. London, 1904.

Warner, C. D. *Being a Boy*. Boston, 1881.

Weaver, E. W. *Choosing a Career*. Brooklyn (25 Jefferson Avenue).

White, W. A. *The Court of Boyville*. New York, 1912.

Willison, R. N. *The American Boy and the Social Evil*. Philadelphia, 1905.

Wingate, C. F. *What Shall Our Boys Do for a Living?* New York, 1898.

Wood-Allen, Mary. *Almost a Man*. Cooperstown, N. Y., 1895.

Woods, R. A. *Americans in Process*. (Chapter 10.) New York, 1903.

Woodcraft, Handicraft, etc. Consult references in *Handbook of Boy Scouts*.

Young Men's Christian Association. Besides those above mentioned, the Association Press will supply any book wanted in work with boys.

ADDRESSES OF INTEREST TO THE BROTHER OF BOYS

Organizations

International Sunday School Association, Mallers Building, Chicago, Ill.

International Young Men's Christian Association, 124 East Twenty-eighth Street, New York.

General Alliance of Workers with Boys, Fall River, Mass.

Boy Scouts of America, 200 Fifth Avenue, New York.

Big Brother Movement, care of Young Men's Christian Association, 124 East Twenty-eighth Street, New York.

Religious Education Association, 332 Michigan Avenue, Chicago, Ill.

Periodicals

American Youth (formerly Association Boys), Young Men's Christian Association, New York.

American Motherhood, Cooperstown, N. Y.

Boys' Magazine, Anti-Cigarette League of America, Chicago, Ill.

Pedagogical Seminary, Clark University, Worcester, Mass.

Religious Education Journal, 332 Michigan Avenue, Chicago, Ill.

Sunday School Times, Philadelphia, Pa.

Survey, 105 East Twenty-second Street, New York.

Work with Boys. Fall River, Mass.

Training Schools

Young Men's Christian Association Schools in Chicago, Ill., and Springfield, Mass.

Special Schools for Social Workers (with different names) in New York, Boston, Philadelphía, Chicago, St. Louis, and Kansas City.

Clark University, Worcester, Mass.

Hartford School of Religious Pedagogy, Hartford, Conn.

Kansas City School for Workers with Boys, care of Young Men's Christian Association.

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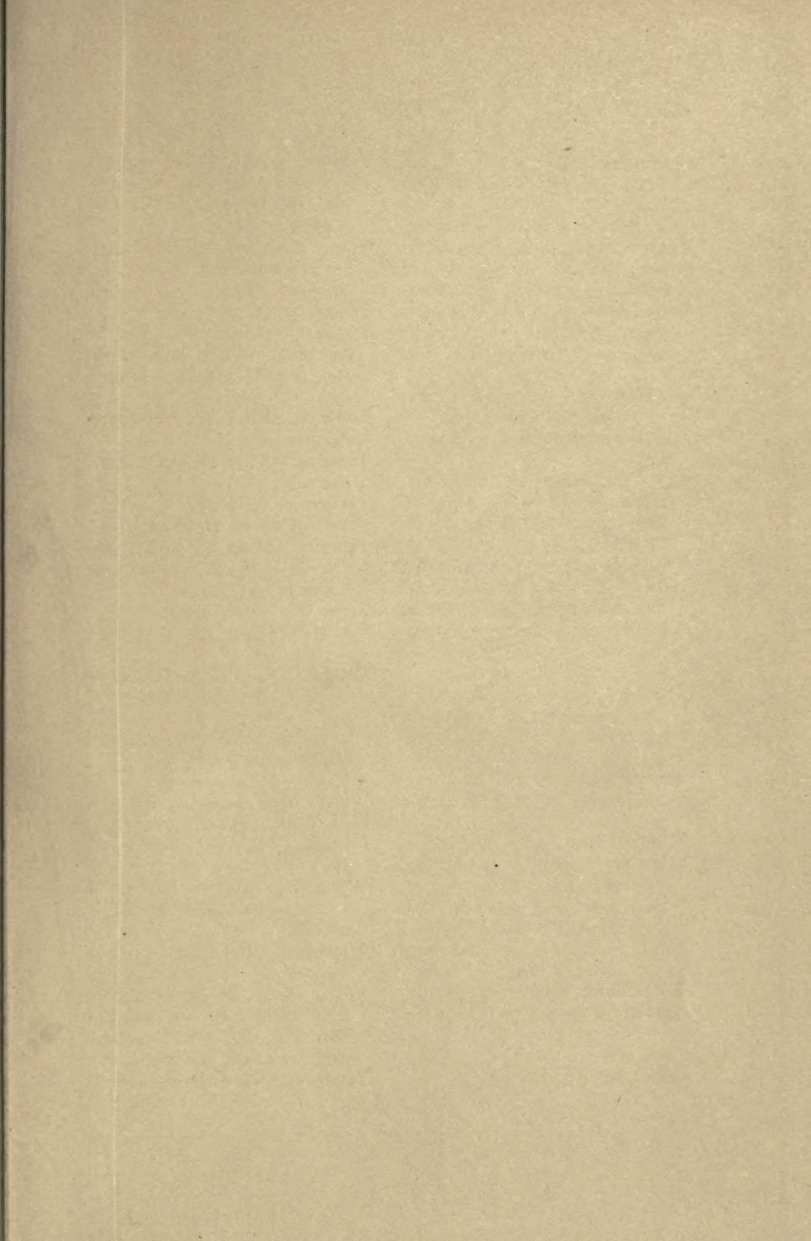
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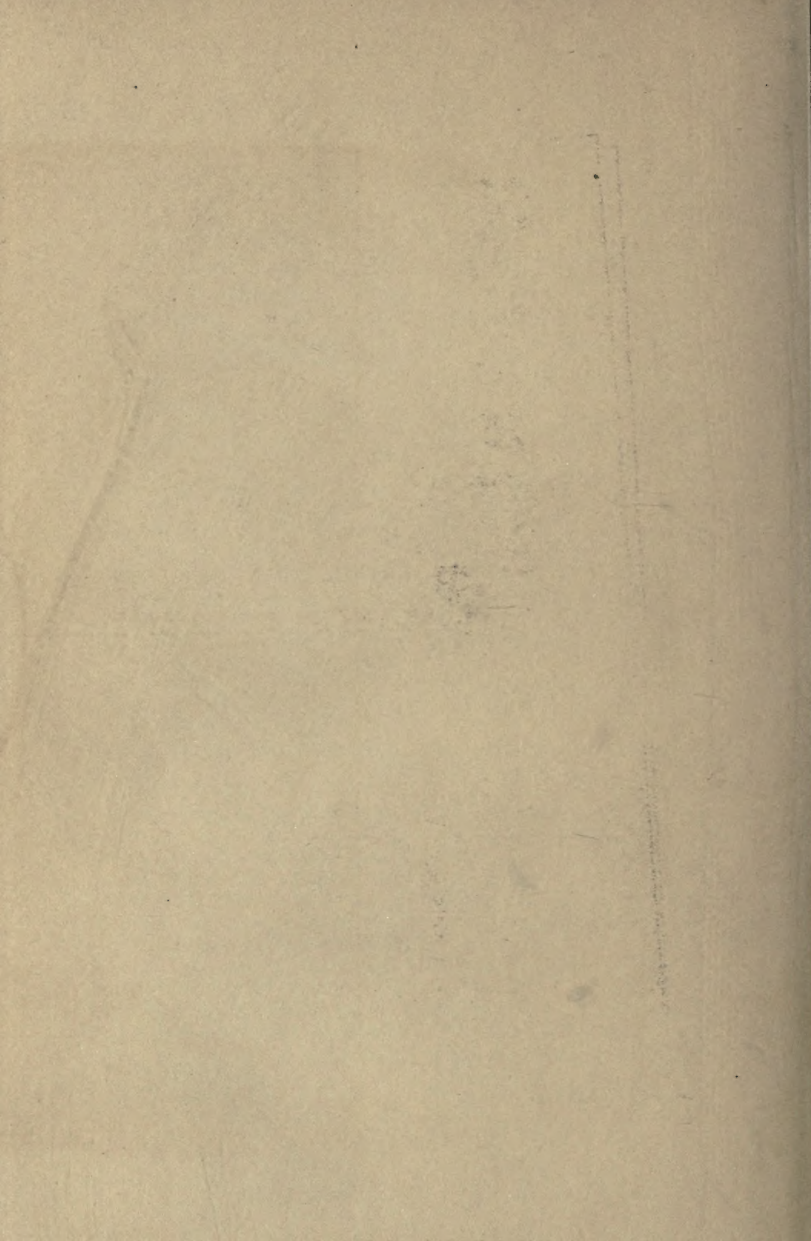
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